Rev F M North 150 5th A ›

Zion's Herald

Wednesday, October 19, 1898

THE YEAR HAS BEEN KIND

THE year has been kind to us, Yankee folk,
Yet of boasting be there none ;
Though victory came to the flag at a stroke,
We know it was God who won.
There was sin enough in this Christian land
To have lost a thousand fights,
But a nation's wrong may not rise and stand
In the way of others' rights.

The year has been kind to us, Yankee folk ;
On near and far-away seas,
As lifted the cloud of the battle smoke,
Our flag alone hailed the breeze.
'Twas the man behind the gun — how that word
From press and from pulpit ran —
But this was the message the angels heard,
That God was behind the man.

The year has been kind to us, Yankee folk,
For North and South stood apart ;
But the clear, far ring of a bugle spoke,
And now we are one in heart.
God pity the homes where grief appears
For the dead — but are they not blest ?
For Mary of Nazareth shed her tears
At the same sad, sweet request.

The year has been kind to us, Yankee folk,
With her gifts of fruit and flowers,
She brought us a word through the battle smoke
That never before was ours.
All hail to the year when the flag unfurled
In these Western breezes free,
Bore, shining clear in the eye of the world,
The grand word, Humanity !

Written for Zion's Herald by
Rev. Alfred J. Hough.

B. L. Noorke

OUR WASHINGTON-BALTIMORE LETTER

REV. HUGH JOHNSTON, D. D.

IN advance of its usual time Washington is alive with political excitement and on the *qui vive* of expectation as to the outcome of the next Congress. There is sufficient uncertainty as to the complexion of the next House to keep politicians on the rack, while the issue of the important questions that will come before the regular and the special sessions is matter of grave concern. At this time Secretary Hay enters upon his duties as head of the State Department, where he will have the guidance of the diplomatic correspondence at this important juncture. The appointment has met with general public approval, and is the more happy because of the golden opinions Secretary Hay has won for himself among the representatives of other countries.

* *

The city has had its fair share of returned heroes, and has sped many a passing regiment on its way home. On Saturday, the 8th, the famous 10th Colored Cavalry, which saved the Rough Riders from extinction, passed through the city and were reviewed by President McKinley. Right royally did the people of Washington, irrespective of color, pay tribute to the colored heroes.

Several of the members of the District Regiment which fought at Santiago are members of Wesley Church, Rev. J. Fred Heisse, pastor, and on Monday, Oct. 3, the Epworth League and the Sunday-school tendered a reception to the Regiment. Hundreds were there to meet them, and in keeping with the occasion all the decorations, even to the costumes of the young ladies who attended to the refreshments, were in the national colors. Not to be outdone, the Literary department of Waugh Church League held a "Cuban Party" on Friday last, when several returned soldiers recited their experiences, humorous and otherwise, and an exhibition was made of relics and oddities of the war.

But, in common with so many other cities, Washington has signified in no uncertain way her gratitude that the war is at last over. On Sunday, Oct. 1, nearly ten thousand people assembled in Convention Hall to commemorate its close. The meeting was under the management of Mr. B. H. Warner, a public spirited citizen whose time and means are always at the disposal of Washington; but he was supported by representatives of every denomination in the national capital. The invocation was delivered by Rev. T. DeWitt Talmage and addresses followed from Father Stafford, whose eloquent words evoked much enthusiasm, Rev. H. M. Wharton of the Baptist Church, and ex-Senator Patrick Walsh. Others were to have spoken, but the patriotic expressions consumed a large part of the time.

Those who have been looking for a sensation from out of the War Investigation are doomed to disappointment. General Wheeler declines to "lead the charge" in the investigation, General Boynton has presented many causes for the disease and hardship among the soldiers, while General Lee has no grievance to air, does not feel at all slighted, and expects soon to return to Havana at the head of the 7th Corps. Investigations have followed many victories, Congresses have made inquiry before this, but the present Commission promises to present more complete material for the consideration of Congress than was ever before afforded.

* *

For the first time in its history the triennial convention of the Protestant Episcopal Church is being held in Washington at the Epiphany Church. The opening exercises, on October 5, were conducted with much pomp and ceremony. On this occasion the House of Bishops and the House of Deputies met in their only joint session of the three weeks. The sessions of the Upper House are being held behind closed doors. Among the topics in discussion, however, are the questions of marriage and divorce, of ecclesiastical relations, and those concerning the constitution and canons of the church. There has already been indicated a very decided line drawn between the liberals and the conservatives.

* *

Among the social features of the return to the winter's life must be mentioned the reopening of the Corcoran Art Gallery and the regular opening at night of the Congressional Library. That this latter action is popular is evinced by the large attendance and the great number of volumes called for during the evening hours.

* *

Notice must also be made of the very successful revival in progress at Trinity Church, Rev. Dr. Huntley, pastor, under the direction of Evangelist C. H. Yatman. While not large in number, the accessions to Christian fellowship have followed on every service and the Christian life of the members is being greatly stirred up to better endeavor.

* *

Friday, Oct. 7, was a field day for the

[Continued on page 1335.]

The cakes of Ivory Soap are so shaped that they may be used entire for general purposes, or divided with a stout thread into two perfectly formed cakes for toilet use. For any use put to, Ivory Soap is a quick cleanser, absolutely safe and pure.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory'," they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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CHARLES PARKHURST, Editor

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Southern Pensioners

Nearly all the Southern States, with the exception of Kentucky and Maryland, make annual provision for the partial support of Confederate veterans. There are about 30,000 of these pensioners in the South, more than a third of them living in the State of Georgia. Nearly 1,000 of these veterans reside in soldiers' homes or public institutions. The annual aggregate appropriation is about $1,500,000 — an average of about $42.

The Rapid Increase of Our Navy

No less than fifty-five war vessels are now under contract for the Government. They include eight first-class heavily-armored battleships, four monitors, one powerful cruiser, and thirty-eight torpedo boats. Twenty of these vessels are in various stages of readiness, seventeen of them having been launched; the rest will be afloat before the end of the year. The material for the other thirty-five is being hurriedly gathered by the builders to whom the contracts have been awarded. This extraordinary program of construction has excited the attention of Governments abroad. When it is completed, the United States will occupy the third rank among sea powers.

The Indians' Side of It

The whites charged the recent outbreak of the usually peaceable Pillagers in Minnesota to illicit whiskey-selling, and the refusal of those charged with the same to submit to trial. The Indian chiefs, who have been interviewed, take a different view, and allege outrages of long-standing as the real cause of the disturbance. They maintain that they are persecuted by half-breed deputy United States marshals, offensive in their manners, who come to the reservation and arrest Indians for trivial offences, or summon them as witnesses at courts held at remote distances, making no provision for traveling and treating them with indignity. They also declare that the wholesale destruction of their forests under present law is rapidly impoverishing them and that their protests are unavailing. So it is the old, old story of oppression and encroachment which finally became intolerable, and not a sudden reversion to savage barbarity, that caused the recent uprising.

A Hopeful Sign

Already an intelligent colored man from Porto Rico has come to this country to take a course of study at the Tuskegee Normal and Industrial Institute, and Principal Booker T. Washington informs the New York *Times* that there are "more to follow," both from Porto Rico and Cuba, the only immediate hindrance being the Government quarantine regulations. This young man, it appears, is not eager to acquire an education with the view of dissociating himself from his race, but rather of returning to and doing his part towards uplifting it. If this spirit animates the Negroes of those islands, there is no danger of a second Haiti in the future when administrative functions are confided to them.

A National Quarantine System Demanded

Our new relations with Cuba and Porto Rico will, of course, promote intimate trade intercourse. But these fair islands, as we have learned at sad cost, are the homes of fever germs which do not stay by the soil, but are easily expatriated. Even though the sanitary conditions in the towns and cities to be occupied by us shall be radically reformed and the people educated to personal and residential cleanliness, years must elapse before the fever is stamped out, if it ever is, and meantime every vessel coming thence is the possible bearer of an infection which if it once obtains a foothold, whether in the North or in the South, invariably carries disaster. Our only protection is a comprehensive scientific quarantine system under national control. Every attempt by State authorities in the South to guard their frontiers have been futile. The disease knows nothing of State lines; it crosses them at pleasure. It is not a State or particular States that are in danger; the peril is national and urgent. One of the first considerations to be pressed upon Congress should be adequate provision for the national health.

"Wise in their Generation"

The cotton manufacturers in New England and the Middle States, who have foreseen the inevitable transfer of their industry to the South, and have quietly substituted in their factories silk-making machinery for that of cotton, are "wise in their generation." Their course explains why the importation of raw silk this year is nearly double that of 1897; why the number of our silk establishments went up from 382 last year to 472 in the current year; and why about 85 per cent. of the silk goods used in this country are the products of our own manufacture. Not only this, the United States today is the only nation which will be able to successfully compete with France, which is the leading silk-making nation of the world. In fact, France is simply holding her own just now in the exportation of her fabrics, while both Great Britain and Germany report a marked decrease. We, on the other hand, are steadily obtaining a foothold in the markets of the world, our export trade growing yearly at an astonishing rate. It will be long, of course, before we can rival France in this great industry, but ere many years we shall be her strongest competitor.

The Navy's Losses in the War

It foots up simply seventeen killed and sixty-seven wounded, seven of the latter fatally. In Dewey's famous fight not a man was killed, and the wounded, numbering nine, all returned to duty. Only one man was killed in the fight with Cervera's fleet, and none of the wounded in that fight, numbering ten, were disabled. In these two great naval battles, in which Spain lost practically her entire fleet, only one American perished! The most serious losses in the Navy occurred at Cardenas and Guantanamo, the death-roll in these fights being five and six respectively. Of the sixty-seven men wounded in the war, one died of his wounds, six died under treatment, six were invalided from the service, and fifty-four were returned to duty. The world's naval history contains no parallel to this remarkable record.

A Trunk Line in China

It is to connect Hong Kong and Pekin, by way of Hankow on the Yangtse-Kiang. A Belgian syndicate has obtained the concession to build the line from Pekin southward, the distance to Hankow being 750 miles. The southern line, from Hong Kong to Hankow, will be longer — about 900 miles. This is to be constructed by an American-Chinese company, and its chief engineer, Mr. W. B. Parsons (who is also chief engineer of the Rapid Transit Commission in New York city), started last week for China to locate the proposed line and familiarize himself with the topography of the country. He will have four assistants. His line (if investigation is favorable to building it) will lie wholly within the sphere of British influence, and will not, therefore, be imperiled in case of the partition of the Empire. Hankow, the meeting-point of the two lines, is about 600 miles up the Yangtse River, and is the centre of the tea district. It is surrounded by populous cities, and is estimated to be the commercial centre of

about eight millions of people. The civilizing effect upon China of the construction of this longitudinal trunk line is simply incalculable.

The Status of the Negro

Just now it is sufficiently serious to excite thoughtful attention. In three States the Negro is practically disfranchised, and Alabama is preparing to follow the lead of South Carolina, Mississippi and Louisiana in this iniquity. In twenty-four States, including those where blacks most prevail, intermarriage with whites is forbidden by law. Under the convict-lease system, so common in the South, slavery is to all intents and purposes perpetuated "with its horrors intensified a hundredfold." Labor organizations, both North and South, bar the Negro from their unions and exclude him from their industries; and if he dares to accept the place of a striker he is shot down in cold blood. This is certainly a grave problem and fraught with danger. For the Afro-American is not a decadent race. With all the discrimination against him the stock is prolific. The next census will probably enumerate 8,750,000 Negroes and the ten-million mark will probably be reached by 1910. In Georgia they number nearly one-half of the population, in Louisiana rather more than half, and in Mississippi and South Carolina fully three-fifths. And they are in the South to stay. They are needed there, and in spite of friction and adverse discrimination they are going to stay. They will not go North or West in large numbers. They will not expatriate themselves to Africa. They are doing something — not as much perhaps as they might and ought — to uplift themselves, and they are not without friends among the whites. It has been suggested that some leverage might be obtained by their segregation in small communities or counties by themselves, apart from but in touch with the whites, in which they could conduct their own affairs and work out their own redemption. This suggestion may have merit as an expedient, but there will be no permanent solution of the Negro problem until unjust discriminations are removed, and he is treated as a man and a brother.

Hunting Strange Fish

Three scientists of Columbia College left this country last spring to find the habitat and study the habits and characteristics of certain fish which play an important part in the solution of several biological questions. The party was known as the Senff Zoological Expedition, the means for its equipment having been provided principally by Mr. Charles H. Senff. In London they learned that the species they sought was not to be found in West Africa, as they supposed, but in the Nile. Every courtesy was shown them on their reaching Egypt, and they found the fish they sought near Damietta. It is known as the *Polypterus Bichir*. It was found to have two lungs. It is the only known member of an order very common in Paleozoic times, and differs from other lung fishes in that it has survived from ancient times with very few structural changes. It will ere long become extinct. Many of the fish were found, and much valuable material and information were collected. The party has returned well satisfied with the results of their trip.

To Abolish the Indian Bureau

The Mohonk Conference last week boldly put this plank into its platform. The report was presented by Dr. Lyman Abbott. It reviews the progress made in dealing with the Indians, particularly the reforms inaugurated under President Grant, which have been carried forward until the end of the reservation system is in sight. It shows that "less money is now expended in rations which pauperize, and much more in schools which prepare for self-support." But it asserts that the chief impediment to the final solution of the Indian problem is the maintenance of "a needlessly expensive system, nominally to care for the Indian, in large measure to care for party and political favorites." It charges both the Democratic and Republican administrations with putting at the head of the Bureau men who "were neither familiar with Indian affairs nor acquainted with methods of education." It has a similar indictment of subordinate appointees, many of whom are unfit, some of whom are drunkards. It cites the removal of Dr. Hailman last year from the superintendency of Indian schools, and the outrageous treatment of the Chippewa Indians in the matter of their timber, as illustrations of the evils of this system. It closes this arraignment with the demand that the Indian Bureau be taken out of politics, that its work be entrusted to experts until accomplished, and that it then be abolished. And it urges Congress to expedite the dissolution of the reservations and the allotment of lands in severalty, and to confer upon Indians everywhere the right to appeal to the courts. This vigorous indictment and recommendation will carry weight with thinking men and may help to accomplish the final reform that is sought.

The Disquiet in France

What lies at the bottom of it all? What caused the recent strike of the building trades in Paris, and the sympathetic action of the Railroad Union? What started the new excitement over an alleged conspiracy to overthrow the Republic and revive the monarchy? What means this ferment about the Marchand expedition, and the attempt to make capital out of the claims of an adventurer whose pitiable force would have been wiped out by the Dervishes had Kitchener been a fortnight later, and which now survives only on British charity? What provokes all this unrest? Why does not an interval of peace come between these frenzies? There is only one answer to one who studies French politics. The French General Staff is simply making a desperate effort to save itself from downfall. The military leaders of France dare not meet the disclosures which must come, sooner or later, for the revelation will consign them to an infamy unspeakably black and deep. Hence the attempt to divert public attention to the Nile — anywhere away from Paris. Hence the labor disturbance which justified the importation into the capital of 40,000 troops that could be counted upon in case of a *coup d'état*. Hence the alleged sending of emissaries to Prince Louis Bonaparte, the acknowledged head of the Imperialist party. Anything — even internecine war — rather than that what is hidden should come to the light. The revision of the Dreyfus case will only lift the corner of the veil behind which reeks a mass of corruption that would horrify the world if disclosed.

The Primate's Attitude on Ritualism

The Archbishop of Canterbury gave open expression last week to views which he has long been credited with harboring. In a series of charges to the clergy he asserted that the consubstantiation doctrine of the Real Presence, while not expressly taught by the Anglican Church, may be accepted; declaring, however, that the elevation and reservation of the sacrament, and the use of incense, are not permissible. In the matter of confession, he sanctioned its voluntary exercise and maintained that no clergyman is justified in refusing to hear it; compulsory confession is illegal. Prayers for the dead were commended, but invocation of the Virgin or of the saints was forbidden. The sacerdotalists, of course, are very much elated over this approval of their views, so far as it goes, while the Low Church party (the evangelicals) are much aggrieved. The controversy between the two factions can lead to but one result — separation of Church from State. As Sir William Vernon Harcourt pointed out in a public letter published a month ago, neither bishops nor clergy have any authority to make the slightest change in the ritual or form of worship, or to make any additions thereto; that authority is vested solely in the Crown and in Parliament. The Queen is the head of the church. The protesting party in the Church of England has only to take its stand on the national law and invoke the interference of Parliament, and the ritualistic doctrines and usages now rife and growing more and more undistinguishable from those of the Roman Catholic Church, must be surrendered, or disestablishment must follow. The Ritualists (or "Anglo-Catholics") have become exceedingly numerous and aggressive of late, and, it must be confessed, comprise some of the most zealous and devout clergymen (or "priests," as they prefer to be called) in the communion. As the tendency of their teachings is to undo the work of the Reformation, the sooner the rupture occurs and the independent organization is formed, the better for the peace of Anglican believers.

A Tragedy of the Sea

On Thursday last, the Atlantic Transport Company's steamer "Mohegan" left London for New York with 53 passengers and 91 members in the ship's company. Her captain, engineers, and officers were picked men. The ship was well equipped in every respect. On pass-

ing Prawle Point, Capt. Griffiths specially signalled to the observer, "All well." At 4 P. M. Friday she passed Eddystone Light. Three hours later, she went ashore on the Lizard, between the Manacles and the Lowlands. Life-boats both from the Lizard and Falmouth did heroic work and rescued 50 of those on board, but 95 persons perished, including the captain. How the ship came to be ten miles out of her course, when the lights of Falmouth were distinctly visible half an hour before she struck, and why she was steered bows on to the dangerous rocks where she met her fate, is one of the mysteries which no one seems able to solve. Her responsible officer, who alone probably could answer these questions, did not survive the catastrophe. He was known as a perfectly sober man, and exceptionally competent. Unless something new comes to light, the loss of the "Mohegan" will add one more to the list of the inexplicable horrors of the sea.

The "Boss" and the Bar

In the campaign now going on in New York a serious difficulty has arisen with reference to the nomination of justices for the Supreme Court. Judge Daly, one of the present incumbents, is a Democrat, but his reputation for exceptional ability, impartiality and fearlessness as a lawyer and jurist, is not surpassed by that of any other. He has, however, refused to obey the behests of Tammany, and Mr. Croker therefore determined that he should not remain on the bench which he has so signally honored. The Republicans gladly nominated him, but at the meeting of the Democratic Judiciary Convention last Wednesday, in defiance of a petition signed by 3,700 of the best lawyers in New York, Justice Daley's name was omitted from the list of nominees, and that of David Leventritt substituted. There is no question about the subserviency of the latter to the dictation of the party who would put him in office. The Bar Association of New York, indignant at this attempt at partisan prostitution of the judiciary, took action last Saturday and specifically denounced Mr. Leventritt as unfit to hold the office for which he had been nominated. The committee expressed their opinion that "his professional and moral standing were low, and that his presence on the bench would lower its tone and impair its credit and efficiency." The issue is a clear one — it is the "boss" against the bar. Mr. Croker maintains that a Supreme Court Justice elected by Tammany is bound to give allegiance to the "machine." The Bar resents this, and will work for the purity and independence of the judiciary.

The Standard Oil Inquiry

The Supreme Court of Ohio six years ago took action against the Standard Oil Company of that State. It debarred it from connection with the Trust. The Trust thereupon called a meeting of the certificate-holders in New York, took steps to dissolve the Trust, and appointed liquidating trustees to wind up its affairs. This was in 1892. The Ohio officials are trying to find out why it takes so long time to liquidate the concern. They therefore sent to New York last week the attorney general of the State, a special commissioner, and a lawyer, and held an investigation to determine whether the Standard Oil Company of Ohio is in contempt of the Supreme Court of Ohio. Mr. John D. Rockefeller was the only oil magnate who could be found to answer questions, and he was kept on the stand until he refused to submit to further probing. The committee were finally permitted to inspect the books of the Company — the stock register of the liquidating trustees; and professed themselves satisfied with the information gained, which they allege substantiates their charge of contempt — in other words, goes to prove that the Trust is not dissolved, and that the Ohio company is still, in reality if not in name, a member of it.

The Labor Riots in Illinois

They began several weeks ago in Pana, the centre of an extensive mining region. The miners struck work, refusing to continue without considerable advance in pay. The operators promptly imported black men from the South and filled their places. Then trouble began. The mine-owners were compelled to protect their new workmen by building stockades around the mines and eating-houses, and by employing a large force of armed deputy-sheriffs. Collisions, however, were frequent. The blacks at last became infuriated and threatened to attack the strikers, and there was a panic in the town. Governor Tanner was appealed to, but he refused to send rifles to the sheriff, and made the surprising declaration that "this habit of importing labor into our State to take the places of our citizens has to stop if I have power to abate it." Last week the scene of disturbance was transferred to Virden, another mining town. There had been a similar strike on the part of the miners there, and it was known that carloads of Negroes were on their way from Alabama to fill the places of the disaffected. The operators built stockades around their mines and prepared to defend by force their imported laborers on their arrival. Anticipating trouble, the sheriff telegraphed to the Governor asking for troops to preserve the peace. The Governor refused the request for help, alleging that the Negroes who had been hired were from the criminal classes and would not make desirable citizens; therefore he declined to protect mine-owners in importing "scalawags." The next day the president of the Company telegraphed the Governor that the Negroes were not ex convicts; that armed men were waiting to assault them; and that the Company was "within the law, and expected every right guaranteed by law." The Governor replied that the responsibility rested with the Company "for provoking riot and bloodshed." There was no lack of either when, a few days later, the train came into the town. The firing was fierce and fatal. The train ran past the station and halted at the stockade. It only halted. The engineer was struck down by a bullet. The fireman opened the throttle, and the train went on, carrying most of its passengers with it. Twelve men (mostly miners) were killed and twenty wounded in the riot. The Negroes went on to Springfield. Some of them at last accounts are in St. Louis. The strikers, aided by the Governor, have triumphed. Virden is now occupied by an adequate military force. The latter, acting under orders from the Governor, refused subsequent attempts to land passengers, which brings in a new complication, the Chicago & Alton road officials maintaining that their legal rights have been invaded. It is a strange and lamentable tragedy. A searching investigation will doubtless be made to determine not only who was responsible for the terrible loss of life and the attendant suffering and disturbance of peace, but also how far the mine owners on the one hand and the Governor on the other were justified in their antagonizing courses of action. There is a keen demand, too, that the constitutional right of the Negro to labor unmolested in any State where opportunity offers, should be vindicated in the most emphatic manner, and beyond any further question. Federal power should be invoked, if necessary, to guarantee that right on the very spot where it has been so vindictively disputed.

The Protestant Episcopal Convention

The House of Deputies made commendable progress last week in the revision of the organic law of the church. Nine of the eleven articles of the constitution proposed by the committee have been acted upon. The most important change in this line was the adoption of the article relating to the formation of provinces out of diocesan and missionary districts, no diocese to be included in the provinces without its consent, and no province to cross State lines. The most urgent reason for the provincial system is to provide a court of appeal for the trial of the lower clergy outside the single diocese. Personal prejudices and party differences often influence a diocesan court; yet a bare majority of this court (composed of five members) may seriously injure a man's reputation and usefulness in the ministry, there being no appeal from its decision, either as to fact or law. The new system will rectify this. The important question of church unity came up on the resolution of Dr. Huntington of New York extending Article X. so as to permit any bishop to take under his spiritual guidance any congregation accepting certain essential tenets of the church. This is the third time that Dr. Huntington has presented this amendment and urged its adoption. Debate upon it was not closed last week. Its purpose is to prove to other Christian bodies of the American people that the Episcopal Church is sincere in her efforts towards Christian unity. It is also intended to sanction the action of at least two of the Bishops who have already taken under their care alien churches in which the English language is not spoken and allowed them to use certain sections only of the Prayer Book. The House of Bishops has occupied itself with administrative questions, and with a preliminary discussion of the proposed new canons on marriage and divorce. The Convention will probably continue about two weeks longer. Its next meeting will be held three years hence in San Francisco.

GENUINE RELIGION

IT cannot be denied that the ordinary conception of religion is very defective, and that most Christians so very imperfectly represent ideal Christianity as to show that they have not advanced beyond the rudiments. They do not grasp the fact that all things are theirs; they do not live above the world so as to be undisturbed by its envyings and heart-burnings; they are more or less at odds with themselves and with the Almighty; they waste their time in wishing that things were different, instead of taking hold with cheerful vigor to make the best of things as they are; their life is embittered by many estrangements instead of being sweetened by faith and love; they think too much of their environment and too little of their destiny. He who is genuinely, thoroughly religious with the religion that Jesus came to teach, will be always of good cheer, full of hope, looking on the bright side, contented, peaceful, with gladness in his heart and heaven close at hand. This is the religion of the future, full of brightness and beauty, full of sunlight and song.

A GENERAL WHO DESERVES DEFEAT

THE popular fancy seizes upon the simile when there is talk of general apathy regarding the political situation and political duties, personifies it, and jokes about Gen. Apathy as the most conspicuous figure in a dull campaign. Complaints of this officer are already heard from different States, and there is an excusing of the voters as if they were not expected to interest themselves in the issues before the public, nor to go to the polls because of the existence of general apathy. That there is such indifference is in itself a cause of alarm and a proof of the need of action. Why is it that the more intelligent our people become, the less they seem to care for their political duties? The newest additions to the voting list, who are frequently the latest arrivals in the country who have been here long enough to vote, are not open to the charge of indifference to their political duties. The less they know of the intricacies and perplexities of politics, the more they seem disposed to give their decision regarding them. Over 2,000 votes were cast in Boston in some single wards at the recent caucuses for the nomination of representatives to the legislature. In the strong Republican precincts all over the State such an attendance would be a marvel of the decade.

Beyond question the growth of apathy regarding our political duties is due in part to the fact that political management is every year becoming more and more a thing of the few and less and less a concern of the masses of the voters. The spirit of resistance to unfit management is far from as strong as it should be. In all of our States, doubtless, there is a growing disposition on the part of the voters to take the nominations of the party and indorse them at the polls, no matter whether they are fit nominations or not. But this easy-going way of discharging one's political duties begets consequences of the most serious sort. General apathy is just the thing which the bosses of both parties count upon for their continuance in power. It matters not to which party the boss belongs, he rejoices in the apathy of the voters in the primaries and wants a general interest only to bring voters to the polls to indorse his management of the party's affairs.

Only two ways exist of preventing this evil. Either there must be a final break with the party and its opponent must be supported (or an independent must be voted for in order to crush the enemies of the State), or the vigilance within the party must be so constant that the management will never reach the position of boss. This year there is a condition of affairs in Pennsylvania which warrants every conscientious man in breaking with his party, no matter whether it be the one or the other of the two great parties, and in voting for the fearless candidate whose platform is, "Thou shalt not steal," and who is stirring the Keystone State as it has not been stirred for many a year in this supreme effort to restore the government to the hands of deserving officials and to bring justice upon the guilty. The evil is tremendous. John Wanamaker has made a gallant fight against Boss Quay, and there is no reasonable doubt that the time has come for the people of the State, regardless of former party allegiance, for the sake of honest government, to stand together for the election of Mr. Swallow. He is making a brave fight and his cause is solely that of purity and ability in government.

But the condition of politics in Pennsylvania only illustrates what the condition will become when the command is surrendered to Gen. Apathy. Pennsylvania is by no means the only State where there is need of a stirring of the voters. The machine must always be kept under control, or it will dominate the voters, and, before they realize it, they will find that they are held by strong bonds, and that only by a superhuman effort, in which they will be opposed by some who seem to be the best citizens, can they throw off the shackles. Our easy-going citizen, working hard during the day to make money, and spending the evening in recreation, hates to trouble his mind with politics. But the money-making, the concerts, and every sort of popular amusement which engage the evenings of a large part of the people of the United States, at least in the large cities and towns, all depend upon good government, and unless the government receives the first attention, next to one's personal religious affairs, then all the pleasures and profits which are conditioned upon it will be materially diminished.

This is the season when legislatures are chosen in most of the States for their usual biennial sessions. It is not only national matters which are of importance to our people. In every State of our nation the matters which are under the exclusive jurisdiction of the legislature come closer to the daily lives of the people than the measures which are within the jurisdiction of Congress. Plenty of State affairs are always pressing for the attention of the voters, if only there is sufficient interest to inquire into the needs of the public, into the policy of the State, and into the methods of progress which are best adapted to the desired end. Then away with Gen. Apathy! Let there be a rebellion all along the line against his rule. Insubordination in the ranks is the best thing for the good of the people and for the purity of politics. Where there is general interest, there no boss can prosper. Where the people carry their sovereignty under their own hats, it will be impossible to build up a personal machine. Problems enough are now pressing upon the people of every State in the Union to demand the best study and thought they can bestow. Problems of education, of the progress of the working classes, of the regulation of capital by the hand of the people, of the dethronement of improper political influences at every state house, of the health and moral well-being of the people in a hundred different ways — all these are pressing upon the people at all times, and if the voter does not realize it, then it is not because these issues do not demand attention, but because he is not awake to the true situation. The proper administration of our State governments is a much more serious matter than the mass of voters realize; but with pure home government, the Government in Washington will be single for the public good and will not be swayed by interests selfishly hostile to the people. These are generalities, but in every State there are concrete realities which they represent. They are vital to good government. Let the people crush all bosses, and let them be true to the highest light they have.

General Missionary Committee at Providence

THE Methodists of New England are looking forward with delightful anticipation to the annual meeting of the General Missionary Committee, which will assemble in Providence on Wednesday, Nov. 9, at 10 A. M. This Committee consists of the Bishops, the missionary secretaries, the treasurer and his assistant, fourteen representatives of the Mission Districts, and fourteen representatives from the Board of Managers. The main business of the meeting is to make the appropriations to the several mission fields, foreign and domestic. This necessitates an examination and survey of each mission, thus giving its present status and its needs. An interesting discussion is first launched in establishing the rate for division of the funds. After no little deliberation the rate usually fixed is 55 per cent. for the foreign, and 45 for the home work. Able and inspiring addresses on this subject are made by ardent advocates of either field, and we advise those who intend to be present at this important gathering to plan to hear the opening discussions. Important and instructive are the reports read by the secretaries of the fields over which they have supervision. The division of the work among the corresponding secretaries, with the approval of the Board of Managers, is as follows: Secretary Leonard — Lands and Legacies, and Missions in India, Malaysia, Africa and Italy. Secretary Palmer — Finance, and Missions in China, Europe (except Italy and Bulgaria), and Mexico. Secretary Smith —

Publications, and Missions in Japan, Korea, Bulgaria, and South America. Domestic Missions are assigned to the secretaries monthly in turn.

The most inspiring addresses are delivered by the Bishops who have latest returned from a visit to the missions in our foreign fields. From Bishop Joyce, who has been two years in China, Japan and Korea; from Bishop Foss and Dr. J. F. Goucher, who visited India and Malaysia; from Bishop Hartzell fresh from Africa; and from Dr. S. L. Baldwin, who went to China to share in the celebration of the semi-centennial of that mission, thrilling addresses may be expected. In the discussions upon Bulgaria and Italy — those moribund missions which so many good Methodists believe would better have been decently buried years ago — there will probably be some deliverances as frank and conscientious as they will be earnest. Last year, at Philadelphia, Bishop Goodsell, just from a long and searching examination of those missions, spoke with great wisdom and force. He will doubtless be heard again this year. Representative laymen from the Board of Managers participate in the deliberations, and their brief speeches are especially practical and forceful. The official editors of the church — some twenty in all — are present, by invitation, to report the proceedings for their papers. The Bishops, ministerial representatives, and editors will be heard in the pulpits of Providence and neighboring cities on Sunday. The Methodism of Providence will give these honored representatives of the church a royal welcome. The Social Union of the city will doubtless arrange for a notable reception on Wednesday evening. One or more mass meetings will be arranged for the general Methodist public. The session will probably continue until the following Monday night or Tuesday morning. We advise all our ministers and laymen (and that includes lay-women) to plan to attend this remarkable meeting.

A Distinguished English Preacher in Boston

NEXT Sunday the people of this city and vicinity will be privileged to see and hear Rev. Thomas Champness of England, the founder of a Protestant Brotherhood. The following reference to Mr. Champness and his work is abridged from a sketch prepared by Dr. Henry S. Lunn, of London, whose visit to this country some five years ago is still gratefully remembered: It has been a standing reproach against Protestantism that it could not command the discipline, the obedience, and the self-denial which are placed at the service of the sacerdotal churches by the religious orders. Two men have arisen in our day to wipe away this reproach — William Booth, the general of the Salvation Army, and Thomas Champness, the founder of the Joyful News Mission; and if the name of the latter is at present less widely known, his work is equally original, and the influence of it on evangelistic methods is likely to be increasingly wide and important. Mr. Champness' workers carry out in practice the three "evangelical counsels" of poverty, chastity, and obedience. They are absolutely under the direction of the head of the mission, they receive from him just the supply sufficient for their wants as they require it, and if they marry they leave the Mission. On the other hand, they do not surrender their personal freedom, they are bound by no vows, and the obligation to this self-denying life ceases with the termination of their connection with the work. They move about in the country villages and the slums of the great English cities, among the swamps of West Africa and the Indian bazaars, as poor men with poor men, denying the voice of personal ambition and the craving for the joys of a settled home that they may speak the message which they have from God. In 1864 Mr. Champness entered on the ordinary work of a Methodist preacher in England,

REV. THOMAS CHAMPNESS.

and not long after he married the lady who has been his true comrade through the great work of his later life. After a time his special evangelistic gifts caused him to be set apart as district missionary, and he labored successively among the vast working-class populations of Newcastle-on-Tyne and Lancashire. While at Bolton the idea of a half-penny religious weekly occurred to him, and he founded his unique little journal, *Joyful News*, which has had from the first such a circulation as to make it a paying property quite apart from advertisements.

The Joyful News Mission arose directly out of the establishment of the paper. The Training Home for evangelists is now located at Castleton Hall, Rochdale, one of the old county mansions of Lancashire with *fleur-de-lis* on the stained-glass windows and many other relics of its ancient manorial splendors. Here are received not only the Joyful News missioners, but men belonging to other organizations who come for temporary training and help in their vocation. Sixty-nine of these preachers have passed through the home during the past year. A marked feature of this splendid work is the modesty and unobtrusiveness with which it is carried on. Its founders belong to the race of whom the poet speaks —

CASTLETON HALL, ROCHDALE, HOME OF THE JOYFUL NEWS MISSION.

> "who did their deed
> And scorned to blot it with a name;
> Men of the plain heroic creed
> That loved heaven's silence more than fame."

Mr. Champness has never truckled to the spirit of the age by adopting its advertising methods to push his work. On such tours as he is now carrying out he makes no collections and takes no expenses; but those who are fortunate enough to hear him tell the plain, unvarnished tale of his labors in the Joyful News Mission will find it not only a thrilling experience, but also, in the time-honored Methodist phrase, a "means of grace."

He will preach next Sunday morning at First Church, Temple St., and in the evening at Tremont St. Church. He will address the Preachers' Meeting on Monday, and the public are invited to hear him.

Comparing Notes

THE symposium which we present this week, and which occupies several pages, upon the plans and purposes of representative ministers for the autumn and winter, will be read with general interest and profit. Among these respondents are several of the most successful ministers in our connection. It is well for men in any representative position to compare notes with those who are in the same calling and to adopt any suggestions or plans which promise better results. There is no patent upon methods of ministerial effort any more than there is upon newspaper-making, and he is wisest and most alert who appropriates everything that will add attractiveness and usefulness to his work. Our membership will find these pages interesting and helpful in bringing them into closer sympathy with the ministry as co-workers.

PERSONALS

— Dr. Samuel L. Beiler sailed for Palestine, Egypt, and Greece in the steamer "St. Louis," Oct. 12.

— Dr. John Wier, of the East Ohio Conference, has been elected president of Scio College, Scio, Ohio.

— Dr. R. G. Hobbs, of Illinois Conference, has been appointed by Bishop Ninde to the presidency of the Calcutta Bengal College.

— Rev. E. J. Baskerville, formerly a Kansas pastor, has been transferred from Madison, Wis., to Cass Avenue Church, Detroit.

— Mr. B. H. Marsh, a graduate of Northwestern University, has sailed for Foochow, to take work in our Anglo-Chinese College.

— Rev. Dr. W. J. Hunter has been selected as the fraternal delegate of the Methodist Church of Canada to our next General Conference.

— Rev. Joseph Lee, presiding elder of Parkersburg District, West Virginia Conference, has been transferred to New York East Conference.

— The twenty fifth wedding anniversary of Rev. Hugh Price Hughes, president of the Wesleyan Conference, and Mrs. Hughes was celebrated by the West London Mission in St. James' Hall, Sept. 16.

— Rev. E. W. Caswell, D. D., who has been transferred from the Southern California Conference and stationed at Trinity Church, Norwich, Conn., has served for the past eight years in the presiding eldership.

— We are much gratified to read in the *Central* that Rev. Dr. C. W. Parsons, who for three years, from March, 1885, was pastor of Grand Avenue Church, Kansas City, Mo., recently spent a Sunday with that congregation, preaching twice, to the great delight

and profit of large congregations. Dr. Parsons was obliged to relinquish the pastorate of Chestnut St. Church, Portland, Me., on account of his health.

— Calvin Fairbank, the honored antislavery worker, who in his day did so much to help fleeing fugitives to freedom, died last week at his home in Angelica, N. Y., aged 72 years.

— Rev. C. A. Lockwood, pastor of our church in Nantucket, and Miss Fannie L. Webster, of Wakefield, R. I., were united in marriage by Rev. J. E. Hawkins, Sept. 28, in East Greenwich, R. I.

— Rev. F. C. Rogers, pastor of Pine St. Church, Portland, Me., has been invited to the pastorate of First Church, Lawrence, and he will probably be transferred at once to the New Hampshire Conference and stationed at that church.

— Rev. J. W. Day, presiding elder of Bucksport District, East Maine Conference, sends this sad announcement under date of Oct. 14: "The wife of Rev. H. M. Moore, pastor of our church in Surry, Me., died on the 13th inst., at 11 o'clock P. M."

— The first page of the *Philadelphia Methodist* of last week presents the excellent tribute delivered by Hon. John Field at the funeral of the late Col. Joseph M. Bennett, patron and benefactor of the Philadelphia Methodist Episcopal Orphanage and other charities.

— Rev. J. W. Wadman, of our Japan Mission, now at home on a furlough after nine years of service, is located at 119 Oxford St., Cambridge. Mr. Wadman will be glad to be of assistance in missionary meetings. He is well supplied with stereopticon views and costumes, which would render his addresses of special interest to our people.

— In the Methodist Episcopal Church at Watertown, on the evening of Oct. 12, Miss Eva J. Berry, daughter of Mr. and Mrs. Frank Berry, was united in marriage with Mr. Arthur G. Davis, son of Mr. and Mrs. J. G. Davis. The officiating clergyman was Rev. O. W. Hutchinson, pastor of the church, assisted by Rev. W. G. Richardson, of Fitchburg.

— Prof. George Gary Bush, Ph. D., died in Malden, on Saturday, aged 55 years. He was a graduate from Wesleyan University in 1866. He taught in the Vermont Conference Seminary at Montpelier, Vt., and in other institutions. Later he became a specialist in archæological and historical studies, and was an honored contributor to various publications.

— The Massachusetts W. C. T. U. is to be congratulated on the election, as its new president, of Mrs. Katharine Lente Stevenson. HERALD readers need not to be informed that she is a Methodist and an honored graduate from our School of Theology. For several years she has been corresponding secretary of the National W. C. T. U. She is an able and persuasive speaker and a distinguished writer of both prose and poetry.

— Mr. Herbert John Pinney and Miss Emma Eva Kabe were united in marriage, in Glendale, on the evening of Oct. 12, at the residence of the bride's parents. The marriage ceremony was performed by Rev. Samuel E. Howe, of Boston. The bride is a granddaughter of the officiating clergyman and a great-granddaughter of the late Rev. Samuel Howe, for many years a highly-esteemed member of the New York and Troy Conferences.

— Rev. W. A. Evans, of South Londonderry, Vt., sends this sad message under date of Oct. 14: "The news reached me tonight that Rev. S. L. Putnam, pastor of the Methodist Church at Bondville, Vt., was dead. He has been sick since last Tuesday, but was not considered dangerously ill until, about four o'clock this afternoon, he was seized with severe pains in the stomach and died a little before five o'clock. He leaves a wife and a little girl about three years old."

— Mrs. Cilley, wife of Rev. M. T. Cilley, of Merrimacport, died, Monday, Oct. 10. A suitable memoir will appear at an early date.

— The announcement of the death of Miss May I. Kinney, of Jamaica Plain, which was received last week just before going to press, came with a great shock to a wide circle of friends. Hers was a winning personality, which was especially effective in her Sunday-school kindergarten work, children turning to her as naturally as flowers to the sun. Miss Kinney was for several years cashier in the Methodist Bookstore, and her pleasant greeting and smile will be greatly missed. She was ill about six weeks, and had been carried to the Homœopathic Hospital, this city, for treatment; but before the operation could be performed, she sank suddenly from extreme weakness, and passed away on the morning of Oct. 11. On Thursday forenoon, at First Church, Jamaica Plain, of which she was an active member, funeral services were held, a large number of sorrowing friends being present. Rev. G. R. Grose, the pastor, conducted the service, assisted by Rev. F. H. Knight, of Salem, and Rev. James Yeames, former pastors. Mr. Herbert A. Thayer, of the Book Room, rendered two beautiful solos — "Rock of Ages" and "Sometime We'll Understand" — and Mrs. Robert E. Ramsdell sang "Beautiful City of Zion." The Book Concern sent a mound of flowers, and her associates in the store a garland of pink roses which were festooned around the casket. The day of the funeral a cluster of white pinks and maidenhair was suspended by white ribbon from the cashier's desk whose occupant has gone away forever. The burial was at Wareham.

BRIEFLETS

A very interesting report of the Mohonk Indian Conference, written by Miss Louise Manning Hodgkins, will be found on page 1348.

New subscribers to this paper will receive it from date to Jan. 1, 1900, for one year's subscription. Ministers can secure it for $1.50 for the same period.

The fifth annual convention of the Open and Institutional Church League will be held, Nov. 2 and 3, in the Pilgrim Congregational Church, Worcester. Among the distinguished speakers who will address the League we note Rev. Drs. Charles L. Thompson, Everett D. Burr, F. M. North, Dean George Hodges, Presidents G. Stanley Hall and Charles Cuthbert Hall, and Hon. William E. Dodge.

Rev. J. E. Clancy, of North Anson, Me., who came to us from the Baptist denomination, is making full proof of his ministry in many ways, but especially in doubling the list of HERALD subscribers on his charge.

"Immense," "colossal," "great," were terms used by those who listened to the address which Rev. George Elliott, D. D., of Spring Garden St. Church, Philadelphia, delivered on Matriculation Day at the School of Theology upon "Doctrine and Life." We are gratified to announce that we shall publish the address at an early date. Having listened to Dr. Elliott frequently at the Foundry Church in Washington when he was pastor there, we were led to anticipate much; but in the scope, pertinency, critical distinctions and impassioned power of the speaker he went beyond our expectations. Few men in the church are greater on great occasions.

The unusual pressure upon our columns this week, makes it impossible to report in this issue, as we had intended, the annual meetings of the New England Branch of the W. F. M. S. and the New England Conference W. H. M. S., the twenty-fifth anniversary of the Massachusetts W. C. T. U., and the Temperance Congress held in connection with it, in which several of our prominent ministers participated.

The changes which the years have wrought in ocean travel were emphasized last week when Dr. E. M. Wherry, a distinguished missionary of the Presbyterian Church, left New York to return to India. He can now make the trip in thirty days. Thirty years ago he left Boston on a sailing vessel *via* Good Hope for Calcutta, and was 144 days making the trip.

Rev. H. M. Loud, of Long Beach, Cal., sends his check in payment for fourteen new subscribers named by him, whom he desires shall have the advantage of reading ZION'S HERALD. Have we not other readers who will emulate this practical beneficence?

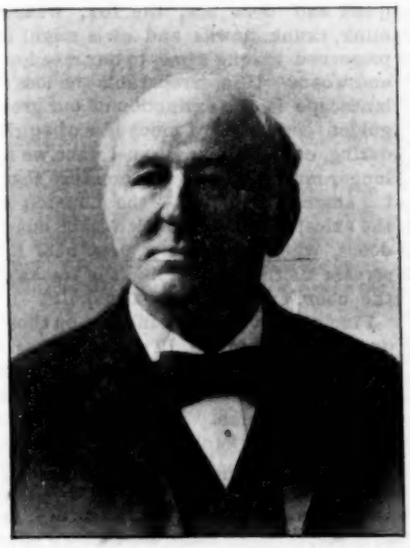
This is the way the *Congregationalist* puts it: "One evidence of Mr. Moody's greatness is his readiness to learn from experience and his frankness in using what he has learned. His evangelistic campaigns in New York and Boston two years ago were marred by his wholesale criticisms of the churches. Now his counsel is: 'If the church won't move, move yourself, but don't go out and fire stones at the church. That would suit the devil to a dot. Preach Christ and keep at it in season and out of season, and if you cannot preach it in one place, preach it in another. If a man has tact he will get along almost anywhere.'"

Rev. Dr. Frank W. Gunsaulus, pastor of the Plymouth Congregational Church, Chicago, says that he will remain pastor if the church will give him a good assistant and will broaden the church creed from theological to ethical standards. He says: "I would have Plymouth Church open a door large enough to admit a man as religiously great as Abraham Lincoln, however small he might be theologically." That sounds very well, and will doubtless receive high praise from certain quarters; but so broad a creed has never possessed any constraining power for the multitude. It is practically the creed of Unitarianism so far as Unitarianism possesses a creed. But Unitarianism has been selective in operation, and not comprehensive. If the creed is to be so inclusive, why have any at all? The average conscience wants more, or nothing. We have greatly admired Dr. Gunsaulus, but he is now on the wrong track. He can never build up by tearing down in that reckless way.

While desirous in the interest of good government for the great State of New York — which it so urgently needs — that Col. Theodore Roosevelt be elected Governor, yet we are far from confident concerning the result. The very qualities for which he stands — civic courage, honesty and righteousness — are likely to make the election very close, if not to defeat him. It is greatly to his credit that the saloon and liquor interest of New York city is against him; but it is an implacable foe that controls a heavy vote. Then, too, the German, who is so jealous of any interference with his inherent right — as he deems it — to manufacture, sell and drink beer, is against Mr. Roosevelt, because when police commissioner of New York city he believed in the execution of all laws alike. It behooves those who live in New York and desire to elect this righteous man that they leave no worthy work to that end undone.

Death of Silas Peirce

THE death of this successful and honored layman, which had been expected for several days, occurred at his summer residence in Scituate on Saturday, at 11 A. M. Mr. Peirce was born in Scituate in 1826, and was educated in the public schools. When only nineteen years of age he came to this city and secured employment with Silas



SILAS PEIRCE.

Peirce & Co., wholesale grocers. In 1856 he was taken into the firm and finally became senior partner; and the business is still carried on under the same firm name, his son, Silas Peirce, Jr., now becoming the head of it. In 1852 he married Miss Almira Hall, a devout and useful member of the Methodist Episcopal Church. The community soon came to recognize the unusual business abilities and trustworthiness of Mr. Peirce, and positions of financial responsibility were pressed upon him. He was for several years president of the North American Insurance Company and Hingham Cordage Company, and later was president for several years of the Boston National Bank, from which he resigned in 1896 because of ill health. He was director for many years in a score of important corporations in this city and elsewhere. He was a trustee of Boston University, and since 1881 a member of the Wesleyan Association.

Mr. Peirce was converted during the great Moody meetings in Boston in 1876-'77, and joined Bromfield St. Church while Rev. W. F. Mallalieu, D. D., was pastor. He was assistant superintendent of the Sunday-school at Bromfield St. for several years while Jacob Sleeper was superintendent. After Mr. Sleeper's death Mr. Peirce was superintendent until he removed his membership to Tremont St., where he was connected at the time of his death. On account of ill health, he had been out of business entirely for about three years, living in the winter at his residence on Columbus Ave., and in the summer at Scituate on the farm where the family has resided since 1647.

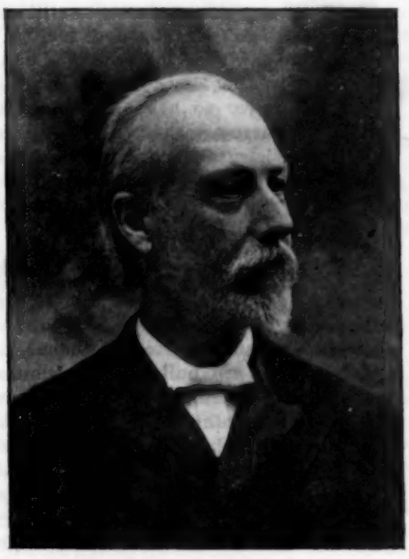
Owing to his quite remarkable success resulting from industry, honesty and unceasing activity, his life is a significant illustration of the self-made man. His beneficence was practical, following the well-known cautious habit of a life-time in first ascertaining whether the cause which appealed to him was worthy. He had a warm place in his heart for ZION'S HERALD and its readers. For several years the editor received his personal check for $25 to be used in sending the paper to those who were not able to pay for it. He was quick to discern real merit in his associates, and as quick to desire to reward it. In his home he was a most affectionate and tender husband and father.

Three children survive to mourn their loss — Lucy, Mrs. E. H. Nichols, Silas Peirce, Jr., and Susan Hall, wife of Rev. Dillon Bronson.

Death of Rev. H. A. Spencer

SELDOM has this office received a greater shock than in the announcement of the death of Rev. H. A. Spencer, presiding elder of St. Johnsbury District, Vermont Conference, which occurred at his home in St. Johnsbury, of heart failure, Oct. 14. We were not aware that he was ill, and it seems only yesterday that we received a characteristically pleasant letter from him, in his own attractive handwriting.

Mr. Spencer was born in Lynn, Ontario, in 1837. He entered the ministry in the Canadian Wesleyan Methodist Conference, and came to Vermont in 1864, his first pastorate being at St. Johnsbury Centre. He rose at once to the front rank in the Conference, and in due course of time was appointed to the leading churches. He served as presiding elder in succession of the Springfield and Montpelier Districts. In 1889 he was transferred to the New Hampshire Conference and stationed at Somersworth, and later at Haverhill St., Lawrence, Mass. In 1893, at the earnest solicitation of the friends of Montpelier Seminary, he was re-transferred to the Vermont Conference and became for three years financial agent of that institution. In 1896 he was appointed to the church at Springfield, Vt., but at the last session of the Conference, by the general and earnest request of the laymen of the St. Johnsbury District, he was appointed presiding elder. In this office he was both very happy and very successful. He was a friend,



REV. H. A. SPENCER.

counselor and "father" of his ministers, and the membership of the churches especially delighted in him and joyfully welcomed his official visits. He had been a member of two General Conferences. He was a good preacher, an excellent pastor, and a wise administrator. He was a man of fine tastes and of attractive and dignified bearing, a Christian gentleman of the highest order. Few men won and held the love of the people through the years as he did. He was perennially young and genial, and we who knew him never thought of him as growing old. His loss will be profoundly felt on his district and in the Vermont Conference.

He married Miss Lydia Hutton of Canada in 1862, who survives, together with four children — Rev. George H. Spencer of Newton Centre; Rev. William Spencer, missionary at Puebla, Mexico; Fred A. Spencer of Boston University; and Maria S. Spencer, of St. Johnsbury.

A letter received since the above was put in type, from Rev. Thomas Tyrie, of St. Johnsbury, states that Mr. Spencer, though suffering from a severe cold for several days and complaining of a pain in his chest, had done full work until the last moment. Mr. Tyrie says: "I spent the most of Thursday evening with him in his home, which, as you know, is just across our garden. He seemed in excellent spirits. The next morning (Friday) he rose at the usual hour, and, after breakfast, went out to the street on an errand and came right home again. He had been suffering a good deal with pain, but when he came in he sat down by the stove and remarked to his daughter that the pain was much less, but that he felt very chilly. He attempted to rise from his chair, staggered, and sank to the floor, and without a sound almost immediately passed away. A physician was called, but nothing could be done. He died of neuralgia of the heart. His wife and children are being wonderfully sustained by the grace of God. His loss is great to us all. He was a good man, a devout Christian, and faithful to the end. 'God's finger touched him, and he slept.'"

Rev. Elmore Yocum

REV. WILLIAM McDONALD, D. D.

THE Friday morning papers announce the death, at the age of 92, of Rev. Elmore Yocum, the oldest as well as the most honored member of the West Wisconsin Conference. I cannot deny myself the pleasure of expressing my profound respect and loving attachment to one whom I have known for more than forty years.

In 1855, forty-three years ago, I was stationed in the city of Appleton, Wisconsin. Mr. Yocum was not only my worthy predecessor, but my honored presiding elder for two years, and during the time was my near neighbor. It has never been my good fortune to be associated with a man of more beautiful Christian character. His gentleness really made him great. A more consistent, uniform, unexceptional example of the Wesleyan doctrine and experience of perfect love I have never met. I have not seen him for several years, but his last letter to me, written some little time ago, breathed the same spirit of loving, serene trust and holy devotion which he possessed forty three years ago when he was my presiding elder.

When I first knew him, I was very skeptical on the subject of Wesleyan sanctification. I was trying to maintain the Zinzendorf dogma, that there is no second work of grace, so clearly taught in Methodism. Mr. Yocum was a firm believer in the old Methodist faith. I observed, with growing interest, the life and marked the experience of this "Israelite indeed, in whom there was no guile." It was not his logical arguments, for he would never dispute on the subject doctrinally; but it was the gentle, modest, unruffled, tender, Christly life which smashed all my theories into fragments and convinced me that there was a state of heart, which is not common even among ministers, in which the soul is lifted into an atmosphere of holy living akin to "just men make perfect." It created in me a hunger for that experience, and I never lost the impression made upon my heart by that holy life. My only regret is, that I have not always followed him as he followed Christ.

Dear old saint! After ninety and two years of earnest, holy toil and patient waiting, thou hast found an eternal rest — a rest, though utterly unworthy, even I am hoping to find ere long, through the mercy of God and the infinite merit of Christ Jesus my Lord.

West Somerville, Mass.

OBSCURE MARTYRS

"The world knows nothing of its great men."

They have no place in storied page,
No rest in marble shrine;
They are past and gone with a perished age,
They died, and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget —
Done for their love divine —
These were their mourners, and these shall be
The crowns of their immortality.

Oh, seek them not where sleep the dead,
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face.
But sad and unseen is their silent grave —
It may be the sand or the deep sea wave
Or a lonely desert place;
For they need no prayers and no mourning bell;
They were tombed in true hearts that knew them well.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost light;
We shall know at last by a certain token
How they fought and fell in the fight.
Salt tears in sorrow unbeheld,
Passionate cries unchronicled,
And silent strifes for the right,—
Angels shall count them, and earth shall sigh
That she left her best children to battle and die.

— *Sir Edwin Arnold.*

IN THE OCTOBER MOON

REV. DALLAS LORE SHARP.

A CALM, crisp, moonlit, leaf-scented night! If there is anything alive out of doors it will be stirring tonight. And what softest foot can fall without waking the woods?

"Heaped in the hollows of the grove, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread."

Not a mouse can scurry, not a chestnut drop, not a wind whisper among the new-fallen leaves without discovery; even a weasel cannot dart across the moon-washed path and not leave a streak of brown upon the silver, plain enough to follow.

Best of all the year is a morning in May to be a-field with the birds; but a moonlit night in October is the choice of the seasons to watch for the wild, four-footed things. The birds' spring of mate-winning and nest-building is blithe and beautiful; but with the mammals spring is the shy and serious season. The love-affairs of even a soulful-eyed rabbit are surcharged with intensity; they are not always free from tragedy. Spring is the animals' heyday of love and fight and fury; life then, and through the summer, is too terribly earnest to admit of fun and frolic. But autumn brings release from most of these struggles. Meekness, long-suffering and a desire for peace and plenty, in the autumn, possess the soul of every creature out of doors. There is abundant food for all, and the toothsome task to grow fat and furry is the sole end of existence. Engrossed with no higher purposes, curiosity, sociability and a thirst for adventure begin to work within them, these long nights of leisure, and no nocturnal creature, however wild or timid, can resist his propensity to prowl in the light of the October moon.

To know much of the wild animals at home, one must live continually near their haunts with eyes and ears open — forever on the alert. You cannot set up your easel in the meadow and command a mink or muskrat to pose for you, any time you desire; nor can you call, whenever you like, at the hollow gum in the swamp, and interview a 'coon. The animals flatly refuse to sit for their pictures and to see reporters; but carry your sketch-book and reporter's pad everywhere with you, and, after a while, in the most unlikely times and places, the wariest will give you sittings for a finished picture and the most reticent will tell some interesting story.

There is little to be seen of the animals by day. They are timid folk. By nature most of them are nocturnal; and when this habit is not inherited, fear has generally led to its acquisition. Protected by the dark, the timid and suspicious creep out of their hiding-places and travel along the foot-paths, play in the wagon roads, feed in our gardens, and help themselves from our chicken coops. One who has never haunted the woods and meadows at night, little knows the multitude of their wild life. Many a hollow stump and uninteresting hole in the ground — tombs by day — give up their dead at night, and something more than ghostly shadows come forth.

If one's pulse quickens at the sight and sound of wild things stirring, and he has never seen in the deepening dusk a long sniffling snout poked slowly out of a hollow chestnut, the glint of beady, black eyes, the twitch of papery ears, then the heavy body of a 'possum issue from the hole, clasping the edge with its tail, to gaze calmly about before lumbering off among the shadows, he still has something to go into the woods for.

There are few deer and bears and panthers left in the East for us to fear and fight; but never to have stood face to face, in a narrow path at night, with a full grown, leisurely skunk, is to have missed excitement and suspense second only to the staring out of countenance of a green-eyed wildcat.

Who ever had a good look at a muskrat in the glare of day? Once in many summers it may happen so, but in the autumn nights you cannot hide about their houses and fail to see them. In October they are building the winter lodges, and the clumsiest watcher may spy them glistening in the moonlight as they climb with their loads of sedge and mud to the roof of their sugar-loaf homes. They are easily seen, too, as they make excursions into the short grass of the meadows, and once in a while the desire to rove and see the world takes such hold of even a web-footed muskrat that you may catch one a mile from water, slinking along in the shadow of the fences or exploring your dooryard. Frequently in the late winter I have tracked them in the snow crossing between ponds miles apart.

In October, when the quail are in covey and the mice alive in the dry leaves, lying along the favorite "run" of Reynard you *may* see him. There are many sections of our country where the rocks and mountains still offer the foxes safe and happy homes; but in most parts Reynard is rapidly becoming a name, a creature of fables and folklore only. The rare sight of his clean, sharp track in the dust, or in the mud along the margin of the ponds, adds flavor to a whole day's tramping; and the glimpse of one in the moonlight trotting along a cow-path or "lying low" for a big fat rabbit is worth many nights of waiting.

I wish the game-laws could be amended to cover every wild creature left to us. In spite of laws they are destined to disappear shortly; but protected as the quail and deer are, the fox, weasel, mink, skunk, hawks and owls might be preserved a long time to our meadows and woods. How irreparable the loss to landscape is the extinction of our great golden eagle! How much less of spirit, daring, courage, come to us, since we no longer mark this majestic creature soaring among the clouds — the monarch of the skies! A dreary day it will be out of doors, when we can no more hear the scream of the hawks, find the tracks of the 'coon, and follow a fox to den.

I included even the skunk among those deserving protection. The skunk has a good and safe side, or end, to him, if we knew how to take him. The skunk wants a champion. Some one ought to spend a whole October moon with him and give us the better side of his character. If some one would take the trouble to get well acquainted with him, at home, it might transpire that we have grievously abused and avoided him. Anyhow, it is certainly worth while, these days of chipmunks and picnic groves, when all stir and adventure has fled the woods, to sally out of a night for the mere sake of meeting a skunk; for the shock of standing face to face with a beast who won't give you the path. As you back away from a skunk you feel as if you were really escaping. If there is any genuine adventure for us of this generation, we must be helped to it by the dark.

There is hope for the birds in the almost universal interest taken in them of late. Everybody loves birds. There are bird-books and bird-books and bird-books — new volumes in every publisher's announcements. Everybody with wood's-ways knows the haunts and habits of even many rarer species. Not so the animals. They are fewer, shyer and more difficult of study; and only a few of us are enthusiastic enough in our love to back into a hole in the sand-bank and watch all night for the "beasts," like dear old Tam Edwards. But such nights of watching, when every fallen leaf is a sentinel and every moonbeam a spy, will let us into some secrets about the ponds and pastures that the sun, old and all-seeing as he is, will never know. We are the opposite of a camera: load us in the light and expose the plates of our sharpened senses in the dark, and we take the deepest impressions. We work best by moonlight. Our hearing, smell and touch are so quickened by the alertness of night, that, with a little training, the imagination almost takes the place of sight — a new sense, swift and vivid, adding an excitement to the pleasure of nature-study that the day cannot give.

But you had better be home asleep when there is no moon; and even when she climbs up big and round and bright there is no surety of a fruitful excursion before the frosts fall. In the summer

the animals are worn with home-cares and doubly wary for their young, the grass is high, the trees dark, and the yielding green silent under the clumsy crawling of a box turtle; but by October the trees and bushes are brown and getting bare, the meadows are mown, the moon pours in everywhere, and the crisp leaves crackle and rustle under the softest-padded foot.

Brockton, Mass.

MINISTERS' PLANS

WHAT THEY PROPOSE TO DO

CONFIDENT that a knowledge of the plans and purposes of some of our well-known ministers for their fall and winter work would be suggestive and helpful to all, the following responses to the above inquiry are herewith presented.

Rev. S. P. Cadman, D. D.

Pastor Metropolitan Temple, New York.

WHAT we propose to do: First, it is our intention, in the Metropolitan Temple parish, consisting of the Metropolitan Temple, Jane St., Perry St., and Franklin St. Churches, to sustain the already remarkable work of the Forward Movement, and enlarge it as God gives us grace, so as to bless thousands of men and women and children during this fall and winter.

We propose to do this by making a profound spiritual apprehension of God the habitual state of our daily mind. This knowledge is life, and will embrace, in a measure, His gracious purpose in Jesus Christ toward all men; and to this end all else in the eighty-five weekly services of this parish is subservient. No movement can be maintained which does not possess this life — the life which is life indeed. In aggressive work we reject degraded hymnology, faddists, the idea that ignorance is a provocative of spiritual power, revivalists of a certain class too well known to require description now, and trust more fully to the sacraments, the ministry of the Gospel, and the pastor's personal persuasion and force.

The Sunday-schools are not left in the hands of those unfitted in many instances to be superintendents. Methodism for the next generation will grow more from the inside than ever before. Therefore our Sunday-schools are under constant and careful supervision and do magnificent work. The curriculum for '98-'99 in the senior department is the Gospel of St. Mark in Cambridge Bible series, with Rev. Dr. R. F. Horton's cartoons of St. Mark. Nearly every scholar is a member of the church, and the schools furnish the best musical service in choirs for three of the churches.

The lecture courses are largely sustained by the pastors. I take seven of the ten lectures given at the Temple between Oct. 18 and Dec. 20. These include: "The Book of Job," "Napoleon I. as Seen by Madame De Remusat," "Hymns which Help," "Footsteps of John Milton," "Robert Browning," "Handel," with musical illustrations, "The Nativity in Art and Literature." The concerts are given weekly and are self-sustaining. The series at the Temple attracts an audience of 1,500 people every Saturday night.

Our church stands open 365 days in the year, and we have, outside the Lord's day, seven decidedly evangelistic services each week.

Rev. George Skene, D. D.

Pastor Winthrop St. Church, Boston.

AFTER twenty-five years' service as a pastor, I find that I have progressed so little in the mechanical phases of the ministry that the plans of the earlier years serve me as well now as then. I began by doing with my might the duties nearest at hand, and studying indications to determine what ought to be done next. (I refer, of course, to the purely spiritual work of the church, which I understand to be the matter under consideration.) I knew nothing of the laws which made it easier for God to save the people in January than in July, hence made no program in the summer to be executed in the winter. Whenever the regular services were attended by unusual manifestations of spiritual power, I knew no better than to believe that the Lord of the harvest wanted the people to use the sickle and gather the harvest, whatever the month of the year might be. To be ready at *any* time to receive of the Lord what we were *all* the time praying for, was the extent of my plans for revival work. In later years I have fallen into the habit of the age, and limited my faith for a revival to set seasons. I have said to my people, "In January we will have a revival." We have had meetings, but not always a revival. In one or two instances I have said, "Next year, at such a time, we will have the eminent evangelist, —— ——, who will hold revival services for —— weeks." I confess to an experience of spiritual discomfort in making, announcing and executing these plans. I am painfully dissatisfied with myself and my church unless together we feel and believe that "Now is the accepted time; behold, now is the day of salvation." The desire grows upon me for that steady, deep spiritual life in the church which shall compel the unconverted who attend our services to feel that God is *always* with His people, and not merely an occasional visitor. I most heartily believe in revivals; but I want to be sure that they are from above. I believe in revivals in the winter; but I do not believe in limiting the spirit of revival to that season.

Now a word as to present plans and purposes: In the Winthrop St. Church, during the summer months, a deep spiritual influence has pervaded all the services. This influence is deepening. My plan is to keep on using the regular means of grace, which my people are sustaining royally, until extra services seem to be demanded. I expect all the help I need from the able, consecrated men and women of my church. We are looking for what may truly be called a revival of the work of God among us. We have fixed no date for the opening of the campaign, but are waiting for orders. When the right time comes we pray that we may know it, and move at once.

Rev. Everett S. Stackpole, D. D.

Pastor Augusta (Me.) Church.

I AM asked what I propose to do in church work during the autumn.

1. I propose to preach on subjects that pertain to vital religious experience, to present the great truths of universal religion, emphasized by the historic facts of Christianity, in the language and forms of thought of the present day, without much reference to the "standards" of any denomination. My inquiry is: What does God want to say now to the people through me? This will lead me to talk about "Harmony with God," "Consecration to the Service of Humanity," "Morality as the Logical and Practical Outcome of True Religion," "Justification by Faith," "A Christian Defined," "Who was Jesus?" "Assurance of Adoption," "Habitations of God through the Spirit," etc. There are times when it is wise to instruct the people in doctrinal and historical matters and to advocate moral reforms, but those subjects can be postponed till after the fall campaign. We want religion first and theology afterward. All the criticisms of the Bible that I have read help me immensely to a right comprehension and presentation of both religion and theology. The people want the latest phases of religious thought and conviction *unlabeled*.

2. I propose to do my own work as an evangelist. I want no evangelist, so-called, of the modern order. If I could find one like Wesley, Finney, or A. B. Earle, I would be glad to secure his help, but that order has died out. Unless I can find a leader in thought and spiritual power, one who can mingle wise instruction with mighty exhortation in refined language and manner, I shall do the best I can alone, possibly exchanging work with some of my ministerial brethren.

3. I shall seek to have meetings special in quality rather than in quantity. I shall magnify the regular services of the week and have no "protracted meetings" until the pressure of religious interest demands such. On one charge over fifty were baptized in one year without an extra meeting. This was the best revival I ever had. I want another like it — quiet, steady, thoughtful, enduring.

4. I hope to do a fair amount of pastoral work and to fish with a hook instead of a drag-net. The ladies of the church will help me in social and religious visitations.

5. I shall try to get my officials and brethren of the church to come to the Sunday evening prayer-meeting and make it a great evangelistic service.

6. I shall cultivate congregational singing, have a brief service of song every Sunday night, and get all who will to learn the great standard hymns and tunes of the church, avoiding the ephemeral compositions of melodious emptiness.

7. I shall go to class-meeting, try to lift it out of its powerless formalities, and make it such a meeting that progressive young people of religious aspirations will like to frequent it.

8. I propose to get as many subscribers as I can for ZION'S HERALD, since this will help me in the work above planned.

9. I shall try to keep myself on the best possible terms with God, and so have a right to expect the requisite wisdom and power from on high.

Rev. Daniel Dorchester, Jr., D. D.

Pastor Christ Church, Pittsburg, Pa.

THE first thing that confronts me on my return from my summer vacation is the raising of money for the general benevolences of the church. My method is to send every member of the church a card setting forth the nature of each cause, together with some appropriate comments, and enclose an envelope addressed to myself. On successive Sabbaths I call attention to these cards, and try to enforce the obligations that members of the church are under and endeavor to bring them into sympathetic relations to these benevolences. Then there are the various missionary and other societies of the church, which are organized and devoted to the same end. In these and similar ways Christ Church has contributed in the last two years to the benevolences of the church, $41,000. Each year I have sent a letter of acknowledgment to each contributor. I regard this of much importance. Several of my members have said: "We have been importuned to give, but we have never been thanked for giving."

I place much stress upon the prayer-meeting as a means of spirituality to the church, and plan for it as conscientiously as for my sermons. My topics for several months have

already been chosen; they are closely related and are all concerned with the unfoldment of the spiritual life, its nature, its processes, its helps and hindrances, and its fruits. In this way I hope to promote continuity of thought, growth in spiritual knowledge, and depth of spiritual impression. My sermons in the morning follow the same line. In looking over my schedule of topics to be presented the coming year, I find scarcely one upon literary or sociological themes; all are trained upon the presentation of one great subject — the spiritual life.

Having gone the rounds of my parish in pastoral visitation several times, I feel freer this year to call where it is most needed and where the pastoral office, in its real interior meaning, may be exercised. There is so much of this hand-to-hand spiritual work to be done! How can I compass it?

Rev. C. W. Rowley, Ph. D.

Pastor St. Paul Church, Manchester, N. H.

"NOW the pastor has returned from his vacation, I suppose he will soon be urging us members to take hold and help him do the work of the church," a brother is reported to have said in a prayer-meeting a few weeks ago. Indeed! And is the pastor a pack-horse? Have the church members no obligations to meet? Well, we will not discuss this just now.

You ask what I propose to do, and how I purpose to do it.

1. I have decided to preach Sunday morning sermons which shall awaken all classes of sinners, the Holy Spirit helping me. There is an alarming indifference among us.

2. The Epworth League prayer-meeting (which has hitherto been held at 5 P. M.) and the evening public service are to be united in one grand evangelistic meeting at 6 o'clock. Old and young will work together. It will mean one service less on Sunday and a concentration of all the forces of song, exhortation and prayer. The League has consented and the official board agrees. This will give the Leaguers time in the afternoon on Sunday for work at the jail and in the homes of the aged and the sick, while they will have the 6 o'clock meeting for spiritual uplift.

3. Through the Brotherhood of St. Paul we expect to get men working for men, and through the women's societies we hope to reach many women of the city by a systematic arrangement of the work, and through an evening for Bible study we shall seek to awaken a deeper interest in the Word of Life.

These three things I have decided to undertake with the help of our Divine Master. The plans are now under way. It will be readily seen that the end sought to be accomplished is — the salvation of souls!

Rev. S. M. Dick, Ph. D.

Pastor Mathewson St. Church, Providence, R. I.

YOU ask for a few lines on what I propose to do, and how I purpose to do it. I propose to preach the Gospel, and to preach it with no uncertain sound. I purpose to make the year an evangelical one. We shall hold an after-meeting every Sunday evening at the close of the regular service in the auditorium. All seekers and interested persons will be invited to remain. The Epworth League will be thoroughly organized to do its part in this most important service, every member knowing just where he is expected to work and what he is expected to do.

A thorough canvass has been arranged of a large district of the city adjacent to our church, to ascertain the number and addresses of all families and children not having a church home. We hope to place on a visiting list from one hundred to two hundred families that now have no church home and give them quite as much attention as is bestowed upon an equal number of families which are members of the parish. Special arrangements are also being made for increased work in the Sunday-school by a further development of the primary and home departments.

We have partly completed our arrangements for a special course of six sermons by six representative and distinguished men of our own and other churches. The names of the preachers will be given to ZION'S HERALD later. We have also arranged an excellent program for our 50th anniversary, beginning the 19th of this month. The literary and social part of our work will be planned later.

Our people are a unit, our faith is up to where we believe God will honor it, and we are expecting good results.

Rev. C. S. Nutter, D. D.

Pastor St. Albans (Vt.) Church.

OUR plans so far as formulated are these: A series of skirmishes in the suburbs under the management of the pastor and the League during October and November, and a pitched battle at the church in December.

Rev. Louis Albert Banks, D. D.

Pastor First Church, Cleveland, O.

I CAME back from my vacation the 20th of August, with the following plans definitely shaped in my mind: —

1. To preach new sermons, and give a new prayer-meeting talk, every week through the year. To see that each sermon and prayer-meeting talk for the year is dictated to my secretary and type-written before being delivered. To preach every Sunday morning on themes to inspire, instruct and develop Christians. To preach every Sunday night to sinners, and hold an after-service for their immediate conversion.

2. To organize a chorus choir of two hundred members, under the best musical director to be found in the country — not to do the singing, but to lead the singing. The chorus is an accomplished fact, with over one hundred and fifty members at present. Limit will soon be reached.

3. To call on every member of my church and Sunday-school in their homes, or places of business, before January 1. I am working at that five hours a day.

4. To have a book called "Possibilities," in which to keep a memorandum concerning people who are not Christians — with whom I get acquainted during my pastoral work or in any other way — that seem hopeful cases for personal effort on my part toward their salvation.

5. To prepare a series of sermons to be delivered every night in January, except Saturday, with special reference to the conversion of sinners.

Finally, to try to be the best man and the best preacher that the grace of God can help me to be, and to work exactly as I would if I knew this were the very last year I should have on earth.

Rev. Charles W. Holden

Pastor First Church, Pawtucket, R. I.

A FORESHOW of work may have a glow in it that, later, seems strange in the light of a dispassionate review. This makes one hesitate to publicly forecast his work, even when his methods are old and tried. "Let not him that girdeth on his harness boast himself as he that putteth it off." Paragraph 193 of the Discipline is prolific in methods. Following some of them we have planned: —

1. To hold revival meetings in October, with Dr. Kendig.

2. The children will have, under a careful leader, an hour each week for special training in the beliefs and usages of Methodism.

3. We have arranged a course of Bible study for the young people — a series on "St. Paul in the Cities," using Conybeare and Howson as the text-book.

4. Our pastoral work is to include calls upon all families any of whose members attend our school.

5. It is our aim to double the attendance at the mid-week meeting; and we have determined to make it, specifically, a *prayer* meeting, securing, if possible, that spirit of "prayer without ceasing" which characterized the early church.

6. The personal testimony of the class-meeting with its exchange of Christian experience is to have all possible encouragement, believing, as we do, that our church has nothing to offer as a substitute.

7. We desire to make pre-eminent the inspirational, rather than the institutional, ideal of church life; hoping to enrich our worship with nobler music, and to preach a gospel more largely charged with the mercy of God, to meet the sinfulness of man.

Rev. Luther Freeman

Pastor Chestnut St. Church, Portland, Me.

WE are aiming at the ideal beautifully expressed by Dr. Bonar when he said he lived, —

> "For the wrong that needs resistance,
> For the right that needs assistance,
> For the future in the distance,
> And the good that I can do."

Chestnut St. Church aims to make every bad man and corrupt institution feel its enmity, while it longs to help every good cause and every man who wants to be good. We are organizing to bring every section of the city under the supervision of some earnest Christian worker. The poor, intemperate, discouraged, aged, sick, and all who feel themselves neglected, we hope to reach with Christian helpfulness in their homes; while the church with its preaching, music, Bible school, prayer-meetings, Leagues, clubs, reading circles, and societies, will have something attractive to every class.

In all phases of our work we seek for and expect the constant leading of the Holy Spirit. We pray that we may be so blessed of God that in our daily living as well as in our church activities we may be a blessing to our whole city.

Rev. Hugh Johnston, D. D.

Pastor First Church, Baltimore, Md.

YOU ask "what plans I have for making the fall and winter helpful to my people."

My custom is, when my vacation is closing, to set apart a day for fasting or abstinence, prayer and meditation on my work. In this way I find my spiritual vision clarified and get a deeper insight into the special needs and conditions of my charge.

I am convicted of the necessity of more earnest private prayer on behalf of my people if sinners are to be converted and the church built up, and so I am carrying daily to the throne of grace the households committed to my care.

In my pastoral work and social intercourse I shall endeavor to raise the tone of personal piety and devotedness.

I shall try to utilize, more than I have done, the Epworth League and Sunday-school for bringing the young people into fellowship with the church, urging the teachers to rest not till they get their scholars to take a decided stand for Christ.

It is laid upon my heart to give more attention to the church officers, meeting them for mutual help and encouragement, stimulating each other, that we be standard-bearers indeed, loyally and lovingly doing our whole duty to the church, consecrating our

gifts, energies and influence to make the church a blessing and lead the membership to higher levels of Christian life and character. Thus we shall kindle in each other longings for spiritual prosperity and a richer baptism of the Holy Spirit and be ready for aggressive revival efforts.

I shall endeavor to make the tone and character of our public worship more markedly spiritual and hearty, as far as possible throwing open the door of church membership at each morning service, and in the evening holding an after-service of twenty minutes or so to help souls to the crisis of decision. I shall thus expect conversions and weekly accessions to the church.

I shall look for the presence and power of the Holy Spirit in all our means of grace — our class-meetings, prayer-meetings and Sabbath services — and be alert to catch that "sound of abundance of rain" which is always heard when the burden of sermon, testimony, prayer and effort is, "O Lord, revive Thy work!"

I have no plans for special services further than to use evangelistic methods in our ordinary means of grace and to seek by all means to save men.

Rev. Andrew Gillies

Pastor Trinity Church, Montpelier, Vt.

I PURPOSE to make every department of the church concentrate more than ever on the one end — the salvation of sinners. To that end, —

1. I purpose to stay at home more with my people. I am more and more convinced that we spend too much time talking about what we are going to do and too little time doing it. I do not believe that the frequent assembling together of Christians in conventions and parliaments is of as great spiritual benefit as would be the same time spent in laboring with sinners. That statement, of course, has its limitations and qualifications.

2. I purpose to make the preaching in this charge more effectual by getting nearer the fountain head. I am going to study less books about the Bible and more books of the Bible. I am going to talk, not less with men, but more with God. I think about four hours a day among the people to find out what to say, five in the study to find out how to say it, and twenty-four with God to incarnate it, is nearly the proper proportion.

3. I propose to bring our prayer-meeting to a state of larger meaning and influence. A published list of topics, the carefully prepared exposition of Scripture, and personal agitation will be among the contributing forces.

4. For awhile, at least, I propose to abolish our choir entirely. When any special members of the congregation are appointed to do special singing, the rest do not sing heartily on the hymns. We have already begun the new order, with some opposition, but with a marked increase of enthusiastic participation in congregational singing.

5. I purpose to institute on Sunday evenings an after-service of some character to afford opportunity for immediate results. I intend, by less entertainments, to appeal less to people's heads and stomachs and more to their hearts. In every way I purpose to find out if sociability, and kindred things much cried for, are not rather effects of Christianity than causes of it.

Rev. Charles L. Goodell

Pastor Hanson Place Church, Brooklyn, N. Y.

TO give each member of my church something to do. A card stating twelve departments of work is mailed to each member, and he is asked to name the work he will undertake. In this list are evangelistic, temperance and Sunday-school work; visiting sick, poor, strangers, etc. The pastor keeps a list of all who are willing to work and sees that they are regularly employed.

2. To keep closely in touch with the children, by Junior League, primary school, and kindergarten, personally attended. A five-minute object-sermon is preached to the children Sunday morning.

3. To hold the young people to the church by young men's meetings, young women's meetings, glee club and debating society, beside the regular departments of the Epworth League.

4. To nourish the spiritual life of the church by b inging the classes to the highest degree of efficiency, urging the members to attend by precept and example, stirring up the class-leaders to do their best by holding a monthly meeting for them, and taking an afternoon class myself each Tuesday.

5. A revival campaign of one month or more, for which all societies are side-tracked and the church is exhorted to unite with the pastor in public services and in private personal work under the motto, "This *one* thing I do."

6. To feed the flock of God, making careful preparation for my pulpit work, spiritual as well as mental, going from my knees to my pulpit and preaching each Sunday as if it were my last.

Rev. John Galbraith, Ph. D.

Pastor Dorchester Church, Boston.

IN answer to your question let me say that my purpose is a very ordinary one. There is nothing novel about it.

I purpose three things for the fall and winter: —

1. To show the people God as their Father.

2. To show them the reasonableness of His service, and win them to it.

3. To develop them in intelligent devotion and service.

I propose to do it in three ways: —

1. By a series of meetings for the development of the Christian life, these meetings to take place during the first two weeks in October, the best month in the year for special services. I have laid this plan before my official board and secured their hearty endorsement and promise of co-operation. The meetings will be entirely under the direction of the pastor. A fine gospel soloist has been secured, brethren in the ministry specially adapted to such work have kindly consented to assist, and before these words are in type these meetings will be well under way.

2. By personal visitation among the people, keeping specially in mind three classes — the sick, the sorrowing, the aged.

3. By pulpit ministrations. I am more convinced than ever that the great work of a preacher is to preach. He may not preach great sermons — indeed, it is safe enough to say that they will be small — but they ought to be the greatest that he is capable of making. The preacher's throne of power is the pulpit. Everything that he does ought to be subordinate to that. His time, his studies, his miscellaneous reading, his pastoral work, his social life and his personal habits, all must be laid under tribute to help him to do one thing — preach. That is his work; and it is God's method for saving the world. With this conviction I propose to use the pulpit, as far as lies in my power, for the accomplishment of the three purposes named.

Rev. C. S. Cummings

Pastor Auburn (Me.) Church.

WE propose to work the different departments of the Methodist organization for all that can be accomplished by them. Believing that we have machinery enough, and hold a sufficient number of meetings, we shall not rely upon special efforts nor unusual methods, but shall look for satisfactory results from the more efficient working of the regular prayer-meetings, the Sunday services, the different departments of the Epworth League, the Sunday-school and children's meetings, the Ladies' Circle, and the various committees and bands that already exist. To this end these various departments are being more completely organized and inspired with new life. The desired results are already appearing.

Rev. Herbert Welch, D. D.

Pastor First Church, Middletown, Conn.

THE one object which must arouse and guide the efforts of every minister of Jesus Christ is to enlarge the kingdom of his Lord here on the earth. To accomplish this work he seeks first to win men to loyalty to Jesus, that he may make them loyal to truth, beauty, and goodness as embodied in Jesus; then to teach and inspire them to Christlike living in their relations to the varied classes and institutions of the community. For this end he uses preaching, and a personal ministry to the sad, the sick, the sinful, through professional and social contact and through his fellow-workers in the church. He is a prophet; if he values his being as a minister, he must not give up his prophetic office. To know a word of God, to speak it so that the wills of men are moved and the character of men molded — this is a mighty work. But the ideal which Chalmers had in mind when he said of a saintly Scottish minister, "He lived in heaven all the week, and came down on Sunday to tell what he saw there," will not answer for today, was not indeed that which governed the great ministerial labors of Chalmers' later years. The minister must be in the best sense a man of the world, a man of two worlds. The preacher must also be shepherd, adviser, comrade, friend.

With these ideals of the clerical life, I pick out from the multitude of things which every minister must feel need to be done (or undone), only two which are just now unusually impressed upon my mind: —

First, the quickening of the weekly prayer-meeting. To make a live, joyous, drawing service, a service that shall awaken and cheer and broaden — this means time, thought, care. Yet here, as it seems to me, is one of the best of chances not simply to enrich Christian experience, but to widen thoughts of Christian life, to enlist workers for the church, to raise the standard of church music (a sadly forgotten task). If the heart of the church beat here full and strong, I shall thank God and take courage.

Second, a special endeavor to reach the men of the church and town. If men are in the minority in the church, it may be in part accounted for by the fact that they are less touched by ordinary pastoral visitation and less used in church work. One more organization must come in our much-organized churches — a Brotherhood for and by men. We can gain and safeguard the men by giving them work worth doing.

Rev. Charles E. Davis

Pastor First Church, Lynn, Mass.

AS is well known, First Church, Lynn ("Lynn Common"), has a very extensive and most difficult parish field — perhaps the most difficult in the New England Conference. The "Shoe City" has a floating population which increases and embarrasses the pastoral work very much. Our people, including the children, number between 1,600 and 1,800. They are to be found in about 650 homes, situated on more than 200 streets.

I am convinced that I can do my best work

for this people, the church, and the Master if I do faithful pastoral work. I intend to do a large amount of this practical work this fall and winter. I have no assistant pastor, no deaconess. This heavy work falls on the pastor. I mean to preach the best I know how each Sunday. So far as my work will permit, I shall engage in the exciting municipal campaign which is to be waged in this city. We mean to win Lynn away from the rumsellers if possible.

Rev. Paul C. Curnick, Ph. D.

Pastor St. Paul Church, Cincinnati, O.

I SUBMIT the following outline in answer to your question, "What I propose to do, and how I purpose to do it."

St. Paul Methodist Episcopal Church is situated in the heart of the great city of Cincinnati. It is the most imposing Protestant church in the city, costing over two hundred thousand dollars, with an auditorium that will seat twelve hundred. For thirty years it has been one of the historic and influential churches of the middle West. Today it has to meet new conditions, fight new battles, and gain new victories. The power and wealth and influence of the past cannot meet the situation of today. As pastor of this church I have determined to make this year's work a success, and will do some of the following things: —

1. I am desirous of making our Sunday services more of a power for righteousness in this city. There are eighty thousand people in our parish, and one-half of them do not go to any church. Baseball, picnics, theatres, excursions, etc., are attended by tens of thousands, while our churches too often have small congregations. I want St. Paul Church to become more of an attraction to outside people, and to this end intend this year to make earnest efforts to reach them. By means of unique subjects, well advertised, good music, short sermons, emphatic preaching against public sins such as Sabbath-breaking, intemperance and corrupt politics, and by courageous presentation of the Gospel, I hope to reach even a larger outside constituency this year than last year.

2. I propose to have the many societies of the church do more practical and aggressive work this year, such as visiting the sick, calling on strangers, distributing flowers in the hospitals, taking religious papers to prisons, helping the poor, finding employment for the unemployed, and inviting outsiders to the church services. Last year over four thousand calls were made, two thousand religious papers distributed, and twenty-five hundred bouquets were given to the sick.

3. Our Epworth League is a great power in the church. This year, besides its weekly devotional meetings, it will give free lectures, socials, concerts, Bible studies, and have a reading-room open every night except Sunday.

4. I am planning to have much more attention paid to the religious instruction of the children.

5. I propose to try to get our church finances in better shape by adopting some plan that will reach more of the members. There are too many that give nothing, or scarcely anything, for the current expenses or benevolent causes. The future of our city churches depends upon some improved plan of raising the necessary money to carry on the work of the church.

6. I propose by the grace of God to have this year a genuine revival that shall awaken sinners, reclaim the indifferent, and save many souls for the kingdom of God and the church.

To help carry out these plans, and many more things that I hope to have St. Paul Church accomplish this year, I propose to dedicate myself wholly to the work of the Lord. My time, ability, strength and influence will all be given to the great battle against sin in this wicked city. By personal visiting, prayer and solicitation, I hope to enlist the members in a more active and aggressive work against sin and a more practical work for righteousness. I expect to use every means, employ every method, adopt every plan, and utilize every agency that can help me to better serve the church and do more successful work as a minister of the Gospel of Jesus Christ. I propose to work to this end; that is, to make St. Paul Church, with its vast influence and opportunity, more of a spiritual, moral, civic and intellectual power in this great city.

Rev. Liverus H. Dorchester

Pastor Westfield (Mass.) Church.

THE true gospel fisherman has his plans, but does not always like to publish them; it sometimes tends to curtail his success in fishing. Our church plans, however, are already published in part, because already in operation. September 25 was "Rally Sunday" for all the services of the day. A special-announcement circular preceded, giving the features of the day, and urging the attendance of every person in the congregation, Sunday-school, Junior League and Epworth League. The officers had charge of the rally in their respective organizations. Sunday-school teachers called upon their scholars. The pastor tried to see every family in the parish and leave a rally invitation in each Methodist home. It required lively work, calling upon nearly four hundred and fifty homes; but we believe it was profitable, comparing favorably with what is sometimes done — spending a week in New Year's greetings. It enabled the pastor to review and know the condition of his whole flock at one time; it brought him into personal contact with his people, and gave opportunity to invite all to enter upon the fall and winter campaign of the church. The results were gratifying. Notwithstanding the threatening weather, there was an aggregate attendance of 1,700 at all the services of the day. Inspiring programs were carried out in the Sunday-school and in the League (Junior and Senior). The pastor preached in the morning on "An Attractive Church," pointing out some reasons why people should be attracted to the church, also how to make the church more attractive than it now is and to a larger number of people. At night the theme was "Go Forward," the people responding well. The day closed fittingly around the altar in prayer and consecration.

Further plans will follow through October, tending to perfect the equipment of each organization, and make it as effective as possible. In November extra meetings are planned, to be conducted as usual by the pastor, supported by a well-organized and loyal church.

Rev. W. W. Ramsay, D. D.

Pastor Arch St. Church, Philadelphia, Pa.

TO undertake to write about church work is an easy way of ascertaining if one has any plans. We are so largely creatures of habit, which is but another phrase for "fossils," and new methods require so much effort for their introduction, especially when they demand the co-operation of other people, that we are inclined to be satisfied with the stereotyped plans of the past. It is a little strange that my mind should revert to Hamlet's way of expressing it.

We shall put all our strength into work along the old lines, hoping it may improve the quality, while it abbreviates the length, of the sermon. We shall hope to prepare on many spiritual themes, since they exclusively are adapted to the purpose which seems desirable. Secular subjects may draw larger numbers, but they will not prove spiritually profitable.

For each prayer-meeting we shall designate and announce a theme, that the songs, prayers and testimonies may be pertinent. We shall insist upon devoting the hour sacredly to this purpose rather than yielding it to the numerous individuals who desire the collection.

We shall do what we can for the class-meetings, believing as we do that they would be a power for good if attended in the spirit of the fathers. They should be more largely devoted to planning work for the members, in which they might be employed during the week.

We have already arranged for a systematic visitation of the neighborhood of our church. We hope, also, to have the members do more calling on strangers and on those who have recently united with the church, for there is great need of increased activity in this regard. We shall make a prayerful effort to find something for every one to do, since that is the secret of a useful membership and a prosperous church.

Rev. Willard T. Perrin, Ph. D.

Pastor First Church, Boston.

WE are seeking to get a good connection between our ecclesiastical machinery and the "power from on high." We have excellent machinery. Our official board heartily supports the pastor, and is composed of devoted men. Our church classes have earnest and capable leaders. Our Sunday-school is well graded with first-class kindergarten and primary departments and with classes for all ages. Our Epworth League is well officered, and conducts a helpful religious service on Sunday, cottage prayer-meetings, and a reading circle for Bible and other studies. The Junior League is organized and promises much. The sisters look after the Relief and Clothing Society, the W. F. M. S. and the W. H. M. S. We have a faithful church visitor. Students of the University gladden us by their presence and help. We are located in the midst of a teeming population. We seem to be about ready for the shifting of the driving-belt and the mighty moving of all parts of the machinery.

We are planning for a week of revival services in October under the auspices of the Epworth League, for systematic visitation by a committee of women, for special services in the winter, and on the part of the preacher for more thorough pastoral visiting and better preaching. But oh, for the "power from on high!"

Rev. Richard Povey

Pastor New London (Conn.) Church.

WHAT do I propose doing this fall and winter, and how will I do it?

I propose to help lift my people's thought and faith away from trusting in, leaning upon, and expecting from, human beings and circumstances in the religious life, to trusting in, leaning upon, and expecting from the Lord Jesus Christ. I propose also to impress upon them the imperative necessity of personal work. I shall exhort, "Go thou work in My vineyard,' and urge them to preface their efforts by earnest secret prayer. I intend, also, to enlist as many as possible to do definite work on this line by asking them to call upon definite individuals and try to kindly persuade them to come to Christ and the sanctuary. I say, "*kindly* persuade." The lecturing and scolding habit must be crucified in order to be our best in Christian work. I have tried this method in other charges, but few were willing to do such work; preferring to shout

and get happy in meeting, sitting down in idleness. But I shall try it again.

I propose, also (time and strength permitting), to visit as many of the parents of our Sunday-school scholars I can, bringing before them the subject of personal salvation and their obligation to train their families in the fear and love of God; scattering at the same time religious reading matter.

Two words cover the whole question of "How to promote a true revival of religion" — consecration and work; consecration to Christ, and work for Christ. When will our churches believe this simple but great truth? The above are my purposes, and I assert, as do the young brethren when joining Conference in reply to the Bishop's questions: "I will do so, the Lord being my helper."

Rev. Herbert D. Deetz

Pastor Newport (N. H.) Church.

THE success of the regular church services and a steady pull all the year is my greatest ambition. But among the things "I purpose to do" are: —

1. To clinch and make permanent our financial policy. Quietly, yet persistently, for nearly four years I have been advocating systematic giving and good church bookkeeping. Steadily the financial condition of the church has been improving. Having lost an annual income of $300 by deaths, removals and a Western mortgage, yet the church closes the first six months of the year with all bills paid, finances not having been mentioned to the congregation since Conference. The financial committee aims to secure, before Conference, pledges sufficient to meet the estimated expense for next year.

2. To develop a more hearty, helpful social life. The Ladies' Aid Society and the Social department of the Epworth League will more frequently unite their forces. Much thought and preparation will be expended on the annual reunion, dinner and roll-call the first of January. Old-fashioned hospitality, especially the opening of Christian homes to boys and girls denied home privileges, will be encouraged privately and by a sermon.

3. To stimulate and in some measure direct the thought life. A Current Events Society is being organized. The first three pages of ZION'S HERALD will largely direct. The work will be interspersed with historical and scientific lectures by local talent, and an occasional debate.

4. To develop Christian character and reach the careless. Cottage prayer-meetings, a systematic search for families having no church home, and fall rally services, are being planned. Union revival services will have the right of way during the entire month of January or February.

Rev. Camden M. Cobern, D. D.

Pastor Trinity Church, Denver, Colo.

WOULD it not be better after all to tell "what I have done and how?" Yet I do not like the singular pronoun. The pastor can do very little. His greatest task is to get his church members to work. He can plan, but they must be the great doers.

I will not mention what has been attempted with the Sunday-school, prayer-meetings, etc., but will confine myself to what may seem less usual: —

1. Finances. Last year Trinity Church laid $36,500 on the altar of the Lord — $100 in cash for every day of the year. We have so planned for the current expense account of this year that we are now sure our subscriptions will exceed those of any year since the panic. Our sittings are free, but every member and regular attendant (whether child or adult) is expected to subscribe *something* per week and select a sitting. Our "church debt" subscription is being paid with phenomenal promptitude. We have a salaried collector.

2. Social and Pastoral. Every seat in Trinity Church is supposed to contain at every service a pastor's helper, whose duty it is to speak to any stranger present and invite him to sign one of the "strangers' cards" which are always to be seen in a little pocket on the back of every seat. The entire city is divided up into twenty districts, each one being presided over by a district leader whose functions of pastoral oversight so nearly resemble those of class-leader that he is given a place in the official board — by ruling of the presiding elder and Bishop. Every Monday the "strangers' cards" are divided, according to location, among these leaders, who are expected to see that every stranger accorded to them has at least three calls from the "district visitors" — the committee of ladies appointed to assist each leader. These district leaders and district visitors are also expected to keep track of all the members in their district, reporting to the pastor all who are sick, etc. In their printed instructions their duties are laid down definitely.

3. Reading College. I was greatly impressed last year with the distressing fact that many of our young people were not reading the best books, and indeed were doing no regular reading of *books* good or bad. I tried to win them from their newspapers and magazines, but with no very great success. The membership of the Reading College last year was only 150. But this year we are succeeding better. Last night at our first monthly meeting we had 250 join the College, which insures us at least 600 within three or four months. The requirements are that each member shall read at least six books during the college year — September to May — which must either be selected from the catalogue of best books published by the College or must be approved by the college faculty. The privileges are: (1) Direction in a carefully selected course of reading; (2) copy of catalogue of best books; (3) discount of at least 20 per cent. on all such books members may wish to purchase; (4) admission to all monthly meetings and critiques; (5) admission to the annual banquet if the course of reading has been creditably accomplished. We shall spare no expense to make the banquet a fine affair in every way. We have obtained as lecturers at our monthly meetings Bishop Warren of our own church, Dr. Vosburgh of the Baptist, Dr. Aylesworth of the Christian, Dean Hart of the Episcopal Church, etc. At every monthly meeting a careful critique of the best magazine articles of the past month is given. Classes in French and German meet weekly. Membership ticket costs 25 cents and entitles holder to *everything*.

4. Spiritual. I am mailing this week a pastoral letter to every one of the thousand and more members of Trinity which closes as follows: "We wish to make a record of all the active members in Trinity Church with the particular fields of religious work in which they are specially interested and helpful. No one can do every kind of religious work, but surely every Christian ought to be able to do some kind of earnest personal work. Will you kindly answer the following questions and return to the pastor at your earliest convenience? And please do not thoughtlessly toss these questions aside, for it is only after much prayer and meditation that they have been asked, and if answered prayerfully by the Trinity membership great good will result. Please mark below thus (X) the departments of Christian work in which you are already actively engaged, and thus (O) the departments in which, though not heretofore active, you are willing to energetically assist. If, after thoughtful examination of these important divisions of church work, you find that you are not doing all that you can or ought to do, 'for Jesus' sake,' remember that we need you and He calls for you."

Our Washington-Baltimore Letter

[Continued from page 1332.]

women at the Metropolitan. The Washington Branch of the Woman's Foreign Missionary Society held its annual session, Mrs. J. E. Gilbert presiding. Mr. Yatman conducted the opening devotional service, and addresses were given during the day and in the intervals of business by Mrs. Gilbert, Dr. Lena Armstrong Hopkins, Mrs. Rudisill, and Mrs. H. Harvey. In the evening Dr. Goucher gave an admirable address covering his journey in India, dwelling especially upon the condition of child widows, of whom he said there were in India over 13,000 under four years of age. The Branch raised nearly $28,000 during the very satisfactory and successful year. Mrs. T. H. Anderson was elected president, Mrs. Huntley vice-president, and Mrs. Hartsock corresponding secretary. Almost every Methodist preacher in the city was present during the day.

The Literary department of the Epworth League of the Metropolitan, which is under the charge of Mrs. Bristol, is undertaking what promises to be an interesting change in its winter's work. They purpose conducting a series of studies in national art, and are depending in large measure upon the pastor, Dr. Bristol, whose interesting work on art subjects was placed in the Epworth League course of study.

BALTIMORE.

In the city of Baltimore during the past few weeks, the women have had their innings. In the closing week of September the annual meeting of the Board of Managers of the Deaconess Home was held, Mr. Alcæus Hooper presiding. The Home maintains nine deaconesses, five industrial schools and three kindergartens, attended by eight hundred children. In the first week of October the Baltimore Branch of the Woman's Home Missionary Society held its annual meeting in Harford Avenue Church, Dr. St. Clair Neal, pastor. The second week in October the annual meeting of the Baltimore Branch of the Woman's Foreign Missionary Society was held in the First Church, Mrs. Eaton presiding; the leading feature of the anniversary being an address from Mrs. S. L. Baldwin. The Matriculation sermon of the Woman's College was preached at First Church, Sunday morning, Oct. 9, by Rev. W. W. Moore, D. D., professor of Hebrew and Oriental literature in Union Theological Seminary, Richmond, Va. The freshman class now numbers 105, the largest in the history of this marvelously-equipped institution for the higher education of women.

The Student Volunteers of Yale College are giving a week in the interests of foreign missions, and the closing service will be held in the First Church on Friday evening, Oct. 21. The following week we are to have a visit from Rev. Thomas Champness, of the Joyful News Wesleyan Mission, a stirring account of whose work is given in the last number of the *Review of Reviews* under the head, "The Founder of a Protestant Brotherhood."

Finally, your correspondent must not omit to mention the Grand Excursion to Pen-Mar, a magnificent mountain view on the border line of Pennsylvania and Maryland (hence the name Pen-Mar), under the auspices of the Girls' Latin School, for the benefit of the Bohemian Mission.

THE FAMILY

MARCELLA

ELLA C. G. PAGE.

Marcella labored in her humble home,
'Neath the green fig-tree widely spreading o'er;
The fair blue Sea of Galilee lay spread
Within the sunlight sparkling at her door.
"Marcella!" called a neighbor, passing by,
"They say the Master, Christ, will come today
And sup with some one in this quiet town.
Put by those weary tasks, and come away;
We go to meet Him — come!" Marcella paused,
Then sadly shook her black braid-covered head.
"Not so," she answered, "I must work today;
These hungry little ones must all be fed;
My poor old granddame must be tended, too.
Perhaps when to that happy home His feet
Come walking by, His dear face I can see
As slow He passes in the dusty street."
The neighbor jeered and passed. Marcella sighed.
"How gladly would I meet Him," spake she low;
"But who would tend these little helpless ones,
Or who would wait on granddame if I go?
No, no," sighed she, "my duty lieth here.
I love Him — yes, He knows I love Him well;
But duties given by Him I cannot shirk."
So, patient wrought she, till the even fell.

She heard no coming feet, no shouting throng.
She fed the clamoring children, kissed them, smiled,
Spoke softly to the aged, feeble one,
Gave kindly ministry, and pain beguiled.
At last, the tasks all done, she stood at eve
Beneath the stars, and breathed a silent prayer:
"Lord, give me patience! Jesus, give me strength
Life's ministry to sweetly, bravely bear!"
Lo! at the gate a Voice spake low and sweet:
"Each trivial care, Marcella, I could see;
Each childish want supplied, each sorrow soothed,
Of these, My least, ye did it unto Me."
Up the rude path He came. Again He spake
'Neath the clear stars with smile serene and bright:
"Marcella, loving, patient, faithful soul!
Daughter, I come to sup with thee tonight."

Methuen, Mass.

Thoughts for the Thoughtful

So search we, Lord, not for some rare,
Far visions of Thy face;
In present loves and joys and toils
Let us Thy presence trace;
In brave contentions for the right,
Forgivenesses of wrong,
The fears that hope, the tears that smile,
Weak lives by faith made strong.

— *Denis Wortman.*

* * *

Life always takes on the character of its motive. — *J. G. Holland.*

* * *

If prior, God-sent duties, by full occupation of time and strength, make it impossible for me to take up fresh occupations without endangering my carrying out of first orders according to His will, these, however tempting, are not *calls* from Him. — *E. S. Elliott.*

* * *

Today, October 21st, I found the air in the bushy fields and lanes under the woods loaded with the perfume of the witch-hazel — a sweetish, sickening odor. With the blooming of this bush, Nature says, "Positively the last." It is a kind of birth in death, of spring in fall, that impresses one as a little uncanny. All trees and shrubs form their flower-buds in the fall, and keep the secret till spring. How comes the witch-hazel to be the one exception, and to celebrate its floral nuptials on the funeral day of its foliage? — *John Burroughs.*

* * *

It is because for six thousand years some man has gone forth every year with the plough and turned the furrow; because some hand every year has flung the seed corn; because for six thousand years some have gone forth every year to reap the corn and care for it, that you today have got your crust. Every mouthful of bread ought to check our pride; every loaf of bread leaves us debtor to a host of toilers. — *Mark Guy Pearse.*

* * *

Not the number of acres you till, but the quality of your tilling, determines the profit of the harvest in spiritual as in material farming. This standard exacts no promises, but it accepts no apologies, for there is no occasion for apology when you have done all you can, and until that is done no apologies are accepted. — *Jenkin Lloyd Jones.*

* * *

Life is great or small according to what it has done. It is not the size of the object that marks the intrinsic power. If we could make a buttercup — just one — we could make the world. An infinite creative power — the same power — is necessarily back of each creation. The buttercup demands and declares the creative power as truly as does the swinging world. Life does not consist in doing one great thing, but in doing all things in the best way. Whether we do large things or small, the quality indicates what we are. — *D. O. Mears, D. D.*

* * *

In shutting none out of our sympathy, in the willingness to help all and to be helped by all, we are here beginning, like children, to climb the foothills that lead us upward to immortality. We already breathe joyfully the air of the unseen kingdom. It is folly for us to think that we shall be at home in heaven if we find its air too pure for our breathing here. — *Lucy Larcom.*

* * *

In the Cologne Cathedral there is a rude image of oak bearing the marks of extreme age, representing a giant with a child upon his shoulder. "Who is this?" I asked of the sacristan; and he answered, "This is Offero, the man in search of a master." Then he related the story: Offero would serve only the mightiest. He offered himself to the greatest of earthly kings, and served him well, until, on a certain occasion in the banquet hall, the name Satan was mentioned; whereat the king turned pale and trembled. "Why art thou frightened, O King?" he asked. "Because this is the prince of darkness, and he is mightier than I." Then Offero went in search of the prince of darkness and found him without difficulty. He entered his service, and all went well until, as they were journeying on the highway, they came to the cross-roads, where stood a crucifix. There Satan fell a-trembling and refused to pass on. "Why art thou afraid?" asked Offero. "Because this is the Christ, who rules in heaven and suffered on the cross for men, and He is mightier than I." Then Offero went seeking for the Christ. A barefoot friar said to him, "If thou wilt do good as thou hast opportunity, He will present Himself to thee." The giant built himself a hut at the ford of a river, and devoted himself to helpful deeds. One dark night he heard a voice without calling, "Offero, come and carry me over!" He found a child awaiting him, lifted it upon his shoulders and, staff in hand, he entered the ford. As he proceeded the winds blew fiercely and the waters rose above him; the burden on his shoulders grew heavier and heavier until it seemed to crush him. At length he reached the other shore, set down his burden, and lo! the Lord Christ stood before him, saying, "Inasmuch as thou hast done it unto one of these least, thou hast done it unto Me." He had found the Mightiest, and cheerfully devoted his life to Him. — D. J. BURRELL, D. D., in "The Golden Passional, and Other Sermons."

* * *

All which is real now remaineth,
And fadeth never;
The hand which upholds it now sustaineth
The soul forever.

And that cloud itself, which now before thee
Lies dark in view,
Shall with beams of light from the inner glory
Be stricken through.

And like meadow mist through autumn's dawn
Up-rolling thin,
Its thickest folds when about thee drawn
Let sunlight in.

— *Whittier.*

SOUL-SEEDS

MABEL GIFFORD.

THE Good Gardener looked over his garden. "It is time to gather my seeds," he said; and he called his harvester, the Wind, and the Wind gathered the seeds from tree and bush and grass and all green growing things, and planted them as the Good Gardener directed. Each seed had its place. But the plants in the garden said, as they beheld the Wind scattering seeds: "They are scattered by Chance, and will all be lost." The Wind laughed and said it was not Chance, but Providence, our Good Gardener. Then some of the plants were scornful and said, "We know better than that." And some said, "Yes, we believe the Good Gardener takes care of us." But it was curious to see how afraid they were, and how they consulted with all the other plants, and tried to invent some way to prevent the seeds being scattered. They thought they knew just where the seeds ought to go, and some did not hear anything but the noise of the Wind, and they said, "How merry he is today! He does not care for us; he is taking all our treasures away from us."

When the Wind had fanned the seeds away with his strong wings, he brought the Frost King to remove the garments the plants had no further use for. There was a great shivering and sighing then. "We shall all die," they said; but the Wind whistled cheerily, "You will only sleep." But they did not believe the Wind, and those who professed to believe the Good Gardener, complained the loudest, and the Frost King wondered at them, when he sent them all into their winter homes and locked them in securely. A few believed, and they looked up brightly and said softly, "All is well."

Next the Wind brought the Snow Queen on his broad back. She was wed to the Frost King, and the plants sighed feebly when they heard her, and said, "Now we shall all smother." The Wind roared loudly — for they seemed so deaf — "She has a load of blankets to keep you warm." But they only trembled the more at sound of the Wind's great voice, and even they who professed to believe said, "Providence nor no one else can keep us alive under these conditions; we must look out for ourselves

as best we can;" and that was the last they knew, for they fell asleep.

By and by the Good Gardener looked over his garden, and said, "It is time for the plants and seeds to awaken," and he called his faithful servant, the Wind, and he blew away the snow blankets, and flung open all the locks, and shouted to all the inhabitants. "He is still at it," they murmured in sleepy voices, but he made so much noise they could sleep no longer.

Then there was a great stirring and one and another said, "How is it that I am so full of life? Every atom of me is throbbing with life." And the Wind answered them, "The Good Gardener gave it to you." And they said, "Hear that noisy fellow! he is still at it." Others said, "Yes, we hear you, but we know better than that; we absorbed this life from the Earth." Others said, "We know this life came from the Good Gardener;" and straightway they began to call on Earth to give them more life, instead of calling on the Good Gardener. But a few sang praises and looked above for the life ever proceeding from the Good Gardener.

The seeds looked and listened in bewilderment, some pleased with one view, some with others. "Our jackets are very snug," they said, "we would better not grow any more, or they will burst, and that will be the end of us." "That is what the Good Gardener wishes," said the Wind, "that every one of you *grow*. Let yourselves expand, and be filled more and more with this life, and you will develop into the plants the Good Gardener provides for you to be." "Oh, no, no!" they said; "it is unhealthy for us to outgrow our jackets. It is better for us to keep on as we are." They held their jackets tightly, and refused to receive anything more. So they died, for they cut off the supply that momently kept them alive, thinking that to be alive was sufficient, and not understanding that life dwelt in them only as it flowed in each instant, and that cutting off the supply would leave the garments to fall back to the dust particles of which the Good Gardener had formed them.

Others said, "It is good to be as we are, and life is pleasant. This is all there is for us. Let us take care not to burst our jackets, and get all we can out of life." They could not be seen to grow at all. They were still live seeds, only a little rounder and larger. Others let themselves expand, and burst their jackets, and grew this way and that, and found a world full of things other plants had that they had not, and they invented all kinds of ways to get from others these things. The life that flowed into them they used for their mistaken and selfish desires, and so they grew into ugly and diseased and deformed shapes. In vain the Wind told them that if they would develop they must let the Good Gardener fashion them and follow his directions. They believed they were wiser than the Wind, wiser than the Good Gardener, and some of them did not believe there was any Good Gardener, for they had never seen him. "You feel his life in you," said the Wind; "you hear his voice guiding you, you see what he does, and you hear and see his messengers." But they laughed and said, "It is Earth that gives us life, and to Earth will we look; there is no other life."

Others gave thanks, and said, "See this wonderful life he gives us; it is for us to find the best way to use it, and to make ourselves ever more beautiful and helpful. Without his help we can do nothing. With it we can fashion ourselves as we choose, and do what we will." The Wind made a great rustling over their heads: "You cannot *make yourselves* anything; you can only let the Good Gardener's life flow into you and fashion you, as the sun flows in. The Good Gardener is your life and your righteousness, and that from moment to moment. You cannot store up a lot of sunshine and use it to build into any form you will. The sun must never stop shining, and you must let it do its work in you, or all will go wrong. So you need to let the Good Gardener do his work in you and through you, for you do not know his plans, or what he means to make of you; and if you did, you have no power to do it. Much less have you wisdom to fashion yourselves after your own ideas."

A few listened and said, "We see that this is so;" but the rest said, "We do not believe that; we should have nothing to do, and have no individuality, in that case." The Wind said, "Don't you see that a lily is a more perfect lily if it lets the Good Gardener fashion it? that it is the grandest work to obey the Good Gardener? If you do not understand, you can obey so good a Gardener. He has said to you that the understanding comes with the doing. If you will listen to him you will hear; and if you obey, you will understand."

The plants looked around, and behold! there were all the seeds they thought they had lost springing up all around them. Together they grew toward the light, to make the garden beautiful another season.

And the Wind looked into the garden, and lo! it was even as he had said: those who had trusted the Good Gardener grew more and more perfect in their individuality, and fulfilled more and more perfectly their mission. Those who were in the conceit of their own wisdom or the wisdom of other plants in the garden, and those who were afraid to trust the Good Gardener, were in all conditions of undevelopment and misdevelopment. They blamed the Good Gardener and said he was unjust — that he gave health, beauty and happiness to some, and disease, ugliness and misery to others. Others said it was heredity, and others said it was late frosts, too hot sun, too much water or too little, blight, poor soil, etc. They could not understand when the Wind told them they had caused all their conditions. The *results* of their conduct they called *causes*. The Wind sighed softly, and said: "You cannot see, you never can see, how this is until you do his will. No words will ever make it plain to you; no amount of intelligence. The so-called wise blind their own eyes with their acquired knowledge, and try to look through it. No knowledge or reason will reveal it, nothing but obedience and trust. And," continued the Wind, "if I was one who doubted, I would try it for an experiment and see what would come of it. It is the only way yet discovered whereby plants may enter into the secret of the Good Gardener."

Needham, Mass.

"SKILL IN COMFORT'S ART"

"I WISH I could do something to help you," is too often a meaningless phrase when addressed to those whose hearts are bruised and broken by a great bereavement which has wrenched the very foundation of life from under its victim. We are all honestly sorry and sympathetic in the freshness of others' grief, willing to do all that humanity requires of needful service, and then, alas! we stop, forgetting that they need us even more later on. If it is not our own that has been snatched away we can feel resigned, and perhaps see reasons why the afflicted ones should be equally so. Perhaps we wonder, and even criticise continued signs of grief — such is the seeming heartlessness of those who have not truly suffered.

It is true that each heart must fight its own grief in its own way, that there is but little we can do to stay or sway the billows of affliction which threaten to engulf some friend or acquaintance, but are we not answerable if we neglect the little deeds that loving-kindness naturally suggests, if we do not deny ourselves for those who suffer? The hardest thing for some of us to do is to give a part of ourselves, a portion of our valued time, to those whom death has left with broken hearts and lives. Any little act of thoughtfulness is then doubly appreciated.

"I was looking for the first time on a familiar range of hills which would never again have the same beauty for me," said a frail, stricken woman. "The desolation of things was sweeping over me when a child came to me with a basket of flowers which some one had sent. Instead of a dreaded storm of tears I arranged the flowers." Their touch and the thoughtfulness of the sender averted much.

Here let me say if you would help your friend live — and life is inexorable; we must go on no matter how hearts may ache — encourage him to undertake some absorbing work; or if he or she has a sensible fad, which has with the turn of events lost its hold, do all you can to keep that interest alive until time helps in getting fresh hold on life. Happy indeed are they who can turn to nature for help and healing, for her every mood speaks of the Divine thought and purpose.

The first flush of sorrow is by no means its heaviest touch. With sensitive, loving souls the cross grows heavier as the days go on. This fact is hard for superficial people, who believe that time is a panacea for all human grief, to understand. I once heard a woman exclaim, at the sight of an unexpected rush of tears from a girl whose life had been desolated within the year, "Why, what on earth have you got to cry about?" As if six months could erase the memory of a mother's tenderness! But until the round year is full, until the changing seasons, with their marked days, have come and gone, there is no respite from fresh stabs of pain which greet one at every turn. It may be but a timely call or letter which tides the sufferer over an especially lonely hour, or help delicately given over anniversary days — those bitter days which emphasize a loss and create a longing for oblivion.

If you would soothe and comfort see to it that yours are not duty calls and letters done

to ease your conscience alone. Months after my own sorrow came to me I was especially lonely one day and longed for a new face and voice to take my thoughts out of the old channel. A caller came — a graceful, educated, Christian woman; she spent about four minutes discussing the weather and other equally weighty matters, then arose, saying she "could not afford to waste any more time," and departed.

Empty husks are these! God often sends comfort from unexpected sources, however. "One touch of nature makes the whole world kin." A poor working man with whom I had not even a speaking acquaintance brought me some beautiful moss — carrying it several miles in his hand — "because he knew I liked such things," thus delicately showing sympathy which he could not otherwise express. — *Congregationalist.*

THE FARTHEST YONDER

O friend of other years,
Do you remember
Those glorious autumn days
When distant hillsides flamed
In all their splendor?
I whispered, "Speed us, love,
To beauty yonder."

Your voice was low and sad:
"Those hills of splendor
Are far and steep, my own;
The light will hide ere long,
And darkness gather,
And we shall yearn for rest
This side the yonder."

The years have swiftly flown.
Alone with wonder
I gaze upon the hills
A Master's brush has touched
With newer splendor;
My eager eyes would search
Beyond the yonder.

And you in higher realms,
You do remember;
For through my soul I feel,
Persuasive, sweet, your call,
Thrilling and tender,
Past earth's most perfect scenes
To farthest yonder.

— *Harper's Bazar.*

NOTHING TO GIVE

MRS. SUSAN M. GRIFFITH.

IT was a sunny afternoon in early autumn, and two young girls were walking leisurely down one of the pleasant streets of a certain flourishing little town. There was much beauty of foliage on every side of them, and the store windows held a dazzling array of lovely things, all of which they stopped to chat about as they went along.

"Do you see that beautiful plaid?" asked Callie Westbrook of her companion, Kitty Loring. "I like that, and I am going to have a dress off it. Trimmed with that black velvet ribbon, it will be perfectly exquiz. And papa has got to get me that hat — the one marked ten dollars, with the long plumes. Isn't it the loveliest thing you ever saw, Kit? Oh, look in at Weston's at those fresh candies. I'm going to have a quarter's worth of them this very minute."

"Wait just a moment, girls," said a bright voice near them. "I have been following you for some time, hoping to catch you before you turned the corner."

"We did not see you, Miss Fisher," said Kitty, "we were so busy looking at the pretty things. Isn't everything lovely today? I wish I had plenty of money to invest, don't you?"

"I don't know," said Miss Fisher. "I believe I am getting almost too old to be tempted by them. But I will state my business, girls, so as not to detain you. I am on the committee for soliciting funds for the relief of the Kelly girls. You know how sad the case is. That railroad wreck left them orphans, and their means of subsistence dies with their father. They belong to our Epworth League, you know, and we want to do what we can to set them on their feet. We concluded not to slight a single member. What shall I put you and Callie down for?"

"Why," said Callie, opening her eyes wide, "I really have nothing to give, Miss Fisher. If I was making money like some of the girls, I would love to help; but it is quite impossible as it is."

"And I am in the same fix," said Kitty, lightly. "I want ever so many things this very minute that are beyond the reach of my purse. I am sorry for the Kelly girls, awfully sorry."

"I am sorry, too," said Miss Fisher, turning away. "I rather counted on you two girls for quite a little help. Those dear Kelly girls are left so helpless."

"I am sure we would give if we could, Miss Fisher," observed Callie again. "I am awfully sorry for them." Then, as Miss Fisher walked quickly over to the other side of the street, she turned to her companion, saying: "It is too bad, Kit, that I never have anything to give. I declare, I couldn't scare up a nickel at the last monthly collection. But let's go into Weston's and try those fresh candies. Don't they look good?"

Into the store they went, these two thoughtless young girls, where sweets of every kind were served up in the most approved style, and when they came out, their purses were empty, but their hands were full of the dainty bonbons.

"It is so delightfully warm this afternoon," said Kitty, "that we might go over to the park and sit by the fountain and enjoy our conversation and candy together. What do you say?"

"The best suggestion I ever knew you to make," responded Callie, with a gleeful little laugh. "Let's cut across the college campus and go in at the south entrance; it is so much nearer."

Ten minutes later, the two were sitting happily together on one of the rustic benches in the little park, close beside the marble fountain, the music of whose softly falling waters fell gently on their ears, enjoying to the utmost their conversation and candy, while the people passed to and fro along the graveled walks and children played merrily around them.

"I tell you, Callie," said Kitty at length, holding up a bit of costly fruit-paste between her thumb and finger preparatory to tucking it into her rosy mouth, "if it was not for such tempting things as these, you and I would have ever so much money to give away. It does seem kind of dreadful when you come to think of it, now, don't it, that we never have anything to give to Jesus, but we can generally find something to satisfy our sweet tooth."

Callie put down the delicious chocolate cream she had raised to her mouth with a little disgusted air.

"Do you believe me, Kitty Loring, I never once thought of it before. We could have given Miss Fisher the fifty cents we spent on these bonbons just as well as not. What must she have thought of us?"

"I can't help what she thought, or *thinks*," said Kitty lightly; "here goes!" And away went another choice bit between the pearly teeth. "To tell the truth, though, Callie, I have felt ashamed lots of times when I have thought how we might save money."

"I can't eat another morsel of it," said Callie; "it makes me feel like a thief. Suppose we try to do a little good by giving the rest of it to those poor-looking children over there. They don't look as if they had spent a fortune on sweets, surely."

"Oh, don't!" exclaimed Kitty, laying a detaining hand on her friend's arm. "You will come to your appetite again before tomorrow night, and wish you had it. Remember, you haven't a cent to buy any more for over Sunday."

"I shouldn't buy it if I had ever so much," said Callie, resolutely. "The idea of our spending all our change on such things, and having literally nothing to give to the League or anything else. I, for one, am going to put a stop to it."

"You can't do it!" exclaimed Kitty, laughing heartily. "You'll get candy hungry, and forget everything but your gnawing appetite."

"Kitty Loring, how much have you spent for candy, oranges and bananas, this week?"

"I don't know."

"Well, I can count up what I've spent," said Callie, laying off each item on her fingers. "I bought a dime's worth of caramels Monday; an orange and some cocoanut sticks Tuesday — they were fifteen cents; Wednesday, half a dozen bananas — fifteen; Thursday, a nickel's worth of lemon drops; and today a quarter for these. Kitty Loring, I might have had seventy cents to give the Kelly girls if it had not been for my sinful appetite. And I actually pretend to love Jesus!"

"You are getting far too serious over the matter," said Kitty, lightly.

"And now I think of it," said Callie, "there are ever so many other things that I coax papa to buy for me that I really don't care a penny for. I know he would much rather give me the money for a good purpose. Come, Kitty, let's begin at the beginning and see what we can do with just our candy money, will you?"

"I'll try it for a week," replied Kitty. "I won't promise anything more, for I have no idea that I can hold out."

"And shall we do as I suggested with these?" asked Callie. "I believe they will be a real good to those little human atoms. See how neglected and miserable they look."

Kitty reluctantly closed the lovely pink and white bag and handed it to her companion, and together they crossed over to where the hungry looking children sat. How the eager faces lighted up at sight of the unexpected treat, and the earnest "Thankee, mum," did the girls untold good.

For the whole of the next eventful week Callie Westbrook found it one of the most difficult things in the world to

pass Weston's without turning in for at least a nickel's worth of candy; but her sense of justice was aroused, and she was determined to conquer the appetite which was actually swallowing up every penny which ought to be devoted to something good. Alone in her own room she blushed for shame when she thought how she had greedily eaten up the Lord's money. At the end of the week she put a big silver dollar in the little box which she had labeled, "For Jesus Only."

Kitty's struggles were just as hard, and her triumphs not so great. A pitiful quarter was all she had at the end of the week to devote to "Christ and His church," and this she was obliged to bring to Callie to keep for her, saying that if she kept it herself, she should certainly spend it for kisses and strawberry ice-cream that very evening; for she felt the appetite rising for that special luxury, and knew it would tear her like a wolf.

When, however, these two little ladies offered their first contribution to the Mercy and Help department of the League, their hearts took on an added strength; and as they experienced the pleasure of having a little fund in trust for Jesus, their perverted desires began to give way before their good and resolute endeavors, and, as Kitty said: "It is lots more fun when the box comes round to be able to drop in a bit of silver than it was when we had to look the other way and let it pass because we had nothing to give."

Cleveland, Tenn.

BOYS AND GIRLS

PHIL'S EXPERIMENT

"HAVE I got to rake up these leaves every day?" said Phil, with a whine in his voice.

"Yes, every day."

"But what is the use? They keep on falling, and make just as big a litter as before."

"Your room has to be set in order every day," said his mother, smiling.

"I wouldn't care much if it wasn't," said Phil.

"And your shirts have to be washed every week. And the dishes you eat from have to be washed three times a day. You keep on eating, you know."

Phil could not forbear a smile, as he slowly raked away at the leaves.

"Seems to me I have to do a good deal of work for other folks," he went on, mournfully. "I have to pile wood and cut kindlings and drive the cow and water the flowers — and things."

"Do you have more to do for others than others do for you?" asked his mother.

"Yes, ma'am; I guess so. Anyway, if I could stop doing things for folks, they might stop doing things for me."

"Do you really mean that?"

"Yes, indeed!" said Phil, eagerly. "May I try it, mamma?"

"If you like. You may try it for one day."

"Remember, then, mamma, nobody's to ask me to do a single thing; and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves, and rushed away to look at his fishing-line; for he had made up his mind to go fishing in the afternoon and have a pleasant time.

Running hastily to the barn, he fell and tore a hole in his trousers.

"Mamma," he cried, picking himself up and going toward the house. But he suddenly remembered that mamma was not to be called upon. He ran upstairs to change his torn garments.

"Ah! Two buttons off my other pants, and I forgot to tell about it. Never mind! I can sew them on myself. I often have. It's easy enough to sew on buttons."

It took him a long time to thread the needle, and then every stitch was a separate trial. But, as he sprang to put on his trousers, he found that they were sewed to the skirt of the coat he had on. The school-bell was ringing, and he rushed away with the torn trousers on.

But he was late, to his regret; for he had begun school with a resolution not to have one tardy mark during the year.

The tear in the trousers kept catching in things and tearing larger, until he was very much ashamed of it, and was glad at length to hurry home. As he again sewed on the buttons, he could not help wondering if mending one's clothes were not a little harder than cutting kindlings.

"Never mind!" he said to himself. "Nobody will ask me to do anything after dinner, and I can do just what I please all day when I get out of school."

This task finished, he went to the dinner table with a boy's appetite.

"Where's my place?" he asked, seeing no place ready for him.

"Have you forgotten our agreement?" asked his mother.

"Why, no, mamma. I said nobody need do anything for me. I am going to wash my own dishes when I'm done."

"But do you expect any one to cook for you?"

Phil stared at her a moment, then gave a rather blank look at the roast beef and sweet potatoes.

"I did forget, that's a fact!" he said, with a laugh, as he turned and went out.

But there was little spirit in the laugh, and mamma looked after him with a sober face.

"I can't see him miss dinner," she said. But his father said: "Let him learn his lesson well. It will not hurt him."

Phil went out to the orchard and ate apples, not troubling himself to think whether any one had raised them for him, and rejoicing in the reflection that when picking-time came he would not have any part of that work to do.

He went fishing, and on the way home he had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him, —

"The Pratts have come to tea."

"That's jolly!" shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow.

He hurried to his room. The bed was not made, and everything he had touched that day lay just where he had left it, which did not trouble him.

"Hello! — no water!" he exclaimed, as the empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

"Now for a clean collar." But his face fell as he saw none in his drawer. What did he want of a collar, anyway? No one would expect to see him at the tea-table.

But, as he lay awake after going to bed, restless and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about it being impossible for any one to live unto himself or to escape the duties and responsibilities owed by each to others, and that all peace and harmony and happiness depend upon the good will and cheeriness and loving-kindness with which these duties are performed.

Next morning he awoke, at the sound of the breakfast bell, to a keen perception of the delightful smell of mutton chops, buckwheat cakes, and other good things.

"Well," he exclaimed, jumping up, "I'm not going to live another day on apples, if I know myself! After all," he went on, as he dressed himself, "it's a mean, sneaking thing to try to shirk things. I get all I want to eat, and good, too!" And he sniffed eagerly, as the appetizing smell came stronger. "And it's a pity if I can't do a little to help on."

He went out, and had the leaves raked before breakfast, at which he appeared with a glowing color and a sidelong glance at mamma.

"I think I've tried it long enough, mamma," he said with a smile. "I believe I'll do chores and board with you, if you'll take me back."

"I will," said mamma, passing him the hot cakes. — *Selected.*

OUR BOOK TABLE

Metaphysics. By Borden P. Bowne. Revised Edition, from new plates. Harper & Brothers: New York and London. Price, $1.75.

This great work has been so long before the public that it does not need extended characterization at the present time. The author says in his preface to the present edition, comparing it with the earlier work: "For 'substance of doctrine' the teaching is the same. The chief changes are in the form and exposition. In spite of many well-meant critical washings, I still remain wallowing in the ancient metaphysical and idealistic mire, and am even confirmed in my error by further reflection." This work, he tells us, "is by no means a 'mental philosophy,' which is the common understanding of metaphysics; it is rather an exposition of our fundamental philosophical concepts, their contents and implications. The clearing up of these concepts is the supreme condition of philosophical progress." Dr. Bowne's idealism is explained compactly in the following sentences: "The world of things can be defined and understood only as we give up the notion of an extra-mental reality altogether, and make the entire world a thought world; that is, a world that exists only through and in relation to intelligence. Mind is the only ontological reality. Ideas have only conceptional reality. Ideas energized by will have phenomenal reality. Besides these realities there is no other." "The outer world has only phenomenal reality." "Idealism denies all extra-mental existence, and makes the world of objective experience a thought world which would have neither meaning nor possibility apart from intelligence." Ontology, Cosmology and Psychology are the three parts of the book, and under these general divisions such sub topics as Space, Time, Matter, Nature, the Soul, Soul and Body, Freedom and Necessity, Causality, and Identity, are most ably discussed.

A Constitutional History of the American People — 1776-1850. In Two Volumes. By Francis Newton Thorpe. Harper & Brothers: New York. Price, $2.50 per volume.

This is a history of the evolution of government in this country, and it recalls the changes in the ideas and opinions which the American people have held respecting the principles, the organization, and the administration of their civil institutions. It deals with the nation as a great constituency engaged in working out a political system. The process has been one of individual and social amelioration, through many struggles, among which the chief are those for the extension of the suffrage; for the equitable apportionment of representation; for the abolition of discriminations on account of race; for the organization of systems of free schools; for the separation of the state from questionable practices; and for the establishment of government directly upon the will of the people. These volumes trace our political institutions to their origin, and follow, down to 1850, the applications of the principles on which they rest. They trace our dual system of government in the will of a constituency, whose growth in numbers, wealth, territorial area and power is without parallel. The history aims to present the civil development of the country so that the reader may know the principles on which government in America is based, and the ideas which from its inception have determined its form and its administration. The people are the chief theme — their sentiments, their prejudices, their migrations, and their demands, are the subject of the work. Nine maps illustrate the changes in population and in the political division of the country from 1776 to 1850. An exhaustive index and an analytical table of contents by chapters add to the usefulness of the work.

Educational Reform. By Charles W. Eliot. Century Co.: New York. Price, $2.

In summing up the great changes in the subjects and methods of modern education in America, outsiders to the profession of teaching recognize with amazement how large a part in initiating and guiding the new development has been taken by President Eliot of Harvard University. Only as we open the book which records his life work, and recognize one by one the themes of well-remembered bitter contest, does the magnitude of our debt to him become clear. The present collection comprises President Eliot's most important essays and addresses on educational questions, beginning with his Inaugural Address as President of Harvard University in 1869, and closing with the address on the "Function of Education in a Democratic Society," delivered before the Brooklyn Institute in 1897. Such important topics are comprehensively discussed as: "Teachers' Tenure of Office," "On the Education of Office," "What is a Liberal Education?" "The Gap between Common Schools and Colleges," "The Grammar School of the Future," "Medical Education of the Future," "The Aims of the Higher Education," "The Function of Education in Democratic Society." In the valuable papers on the teaching in our preparatory schools, President Eliot makes a strong plea for individual instruction, a more generous plan of teaching, less time wasted on arithmetic, more science and that with apparatus, thorough training in English, and similar reforms that are but slowly making their way among us.

The Secret of Achievement. By Orison Swett Marden. T. Y. Crowell & Co.: New York and Boston. Price, $1.50.

This volume of 362 pages, which is illustrated with portraits of Holmes, Gladstone, Lincoln, Grant, Prescott, and others, contains a series of stimulating anecdotes showing how energy, force of well-directed will, application, lofty purpose, and noble ideas serve to win success even against the greatest odds. A glance at the table of contents shows chapters devoted to such topics as: "Moral Sunshine," "Blessed be Drudgery," "The Conquest of Obstacles," "How to Meet Life," "Being and Seeming," "The Art of Keeping Well," "Purity is Power," etc. It is an admirable book to place in the hands of young men from sixteen to twenty years of age.

The Story of John G. Paton, Told for Young Folks; or, Thirty Years among South Sea Cannibals. By Rev. James Paton, B. A. New Copyright Edition, with Two New Chapters and Forty-five Full-page Illustrations by James Pennimore. A. C. Armstrong & Son: New York.

The autobiography of John G. Paton, missionary to the New Hebrides, published in two volumes by the Carters about ten years ago, is here issued, with some omissions, alterations and additions, in a form likely to bring it into still larger popularity. The twenty original chapters have been cut up into ninety, two have been added to bring the narrative down to date, and plentiful pictures aid the letter-press in deepening the impression. There probably never was a more thrilling account of personal labors and perils in the mission field. The book should be in every Sunday-school library in the land, without a single exception. The hero of these startling adventures is still working for Jesus, visiting the churches and toiling to arouse greater interest in the evangelization of his beloved islands. He has already collected more than $125,000 to further this object, and has no disposition to rest so long as any strength remains. He says: "I had one stimulant, only one — the ever-springing fountain of joy in the service of my Saviour." It would seem that no one could read this marvelous narrative without being stimulated to do more for Christ.

Friends and Foes of Youth. By Rev. Charles Wood, D. D. Union Press: 1122 Chestnut St., Philadelphia.

For a decade the writer of this book has addressed the largest regular audiences of men that are gathered anywhere in America. He speaks in a mammoth tent in the summer, and in the great auditorium of the Young Men's Christian Association of Philadelphia in the winter, besides carrying on his regular work as a city pastor. Dr. Wood addresses the young men of today. He finds that many care nothing for religion; and his

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book begins with, "Does a Young Man Need a Religion?" He then treats of "Certainties in Religion" and "The Reasonableness of Faith." If the young fellow has got just enough notion of "higher criticism" to make him disparage the Scriptures, his reason may be clarified by perusing "The Bible and Modern Thought," and his tangled notions may be straightened out in many particulars if he ponders the suggestions he can find in "Friends and Foes of Youth."

The Dream of Youth. By Hugh Black, M. A., Pastor of Free St. George's Church, Edinburgh. Fleming H. Revell Company: New York and Chicago. Price, 30 cents.

This thin, attractively-bound volume embodies an eloquent, helpful address to young men by a well-known and very popular Scotch minister. Teachers of young men's classes in Sunday-school would do well to invest in this little book for seed-sowing. The gist of the volume is found in these sentences from the author: "Tell me your dreams, and I will read the riddle of your life. Tell me your prayers, and I will write the history of a soul. Tell your askings, and I will tell you your gettings. Tell me what you seek, and I will tell you what you are."

A Frontier Hero. By Mrs. I. T. Thurston. Pilgrim Press: Boston and Chicago. Price, $1.25.

This story takes us into the home of a home missionary pastor, but it is not a description of home missionary work. The frontier hero is the missionary's son, David Hayes. He is a manly and really heroic boy, but the heroism is shown in his doings of the things that come to him to do. How that heroism made its impression upon Paul Bartlett, neglected son of a New York millionaire, and how he, too, became a manly fellow, the story tells in a way that is full of interest.

Magazines

— The October *Chautauquan* presents portraits of Bismarck and Col. John Hay, the new Secretary of State, as a double frontispiece. Under Required and General Reading we find such topics as these: "The Cathedrals of England," "Electrical Manufacturing Interests," "The Growth of Chemical Science," "Our Colonial Possessions," "President McKinley and the War," "New Zealand and its Resources," "The Psychology of War." The departments of "History as It is Made" and "C. L. S. C. Work" are, as usual, well filled with important matter. (Dr. Theodore L. Flood: Meadville, Pa.)

— *Frank Leslie's Popular Monthly* for October is a delightful number, with an attractive colored frontispiece, entitled "Before the Hunt." A fine photograph of the Natural Bridge of Virginia — "God's Triumphal Arch" — is given as a secondary frontispiece, accompanied by a descriptive article. "The Rank and File of the United States Navy" is a profusely illustrated paper by Joseph Coblentz Groff. Denver, "The Queen of the Rockies," is the subject of the thirteenth paper in the American Cities Series, written by Charles Thomas Logan and illustrated from photographs. Stories and other contributions, with poems, make a good variety. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— *Harper's Round Table* for October is packed with good things for boys. Adventure and sports occupy a large place, as some of the titles to the stories indicate: "The Capture of the 'Rita,'" "Jack Forsyth's Brave Feat," "The Dynamite Pack Train," "The Back-Yard Zoo," "Runner-Up '98," etc. "The Adventurers" and "The Copper Princess" come to an end this month. (Harper & Brothers: New York.)

— The leading article in the October *Magazine of Art* upon "George Hitchcock, Painter," by Arthur Fish, is well illustrated with examples of the painter's skill, including a portrait of Mr. Hitchcock, and a reproduction in colors of his "St. Cæcilia," used as a frontispiece. Papers upon "Curious Masks among Greeks and Barbarians," "French Art at the Guildhall," "Reminiscences of an Old Painter: Samuel Prout," "Art at Our Public Schools: Rugby School Art Museum," "Characteristics and Peculiarities of Roger Payne, Binder," will be found full of interest and profusely illustrated. A liberal art education is afforded by the monthly issues of this unexcelled art magazine. (Cassell & Company: 7 and 9 West 18th St., New York.)

— As usual, *What to Eat*, for October, has a brilliant poster cover — a maiden with the reddest of lips eating the reddest of red apples, with diminutive red apples scattered over her gown and the ribbon on her hat. The table of contents presents a pleasing amount of miscellaneous reading, with a generous supply of recipes appropriate to the season. *What to Eat* uniquely fills a unique field. (Pierce & Pierce: Minneapolis, Minn.)

— "Confessions of an Aide-de-Camp," by Captain F. A. Mitchel, appears as the novelette in *Lippincott's* for October. This, with such short contributions as "War and Trade," "Declarations of War," "Artillery, Ancient and Modern," "Military Balloons," give a decided military flavor to the number. *Lippincott's* is always readable and entertaining. (J. B. Lippincott Co.: Philadelphia.)

— The October *St. Nicholas* opens with two articles on Queen Wilhelmina of Holland, both illustrated from photographs. "Under the Sea" is a very interesting paper about divers and diving, by James Cassidy. "A Boy's Recollections of the Great Chicago Fire" are vividly recalled by Charles F. W. Mielatz. "Battling with Wrecks and Derelicts," "A 'Tackle' in Time," "There were Giants in Those Days," "The White Queen Club," are contributions full of instruction and entertainment. Two of the serials of the year are brought to an end, and there are an unusual number of verses and jingles. This number completes the twenty-fourth year of the beloved *St. Nicholas*. (Century Company: New York.)

— "The United States and the Far East" is made the leading topic of discussion by two adepts, in the *North American Review* for October. General J. C. Breckinridge writes of "Our National Folly and its Victims." Admiral Colomb considers "The U. S. Navy under the New Conditions;" and Admiral Beardslee touches upon "Difficulties in Assimilating Hawaii." (291 Fifth Avenue, New York.)

— An examination of the *American Monthly Review of Reviews* for October is a confirmation of the conviction that no other monthly so comprehensively reflects current facts, with sane and lucid comment upon the same. This number is full of matter on the Spanish war, and cannot be overlooked by any person who desires to know the best and freshest word upon this and kindred subjects. (Review of Reviews Co.: New York.)

— The *Forum* for October is an unusually strong and varied number. Senator Morrill exposes the fallacies of "The Free Coinage of Silver by the United States Alone." General O. O. Howard describes "The Conduct of the Cubans in the Late War." Prof. William MacDonald, of Bowdoin College, writes upon "The Dangers of Imperialism." There are several other important papers. (Forum Publishing Co.: New York.)

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THE SUNDAY SCHOOL

Fourth Quarter Lesson V

SUNDAY, OCTOBER 30, 1898.

ISAIAH 11: 1-10.

REV. W. O. HOLWAY, D. D., U. S. N.

MESSIAH'S KINGDOM FORETOLD

I Preliminary

1. GOLDEN TEXT: *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.* — Isa. 11: 9.

2. DATE: Uncertain; between B. C. 760 and B. C. 700.

3. PLACE: Jerusalem.

4. HOME READINGS: *Monday* — Isa. 11: 1-10. *Tuesday* — Isa. 9: 1-7. *Wednesday* — Isa. 42: 1 12. *Thursday* — Isa. 61: 1-6. *Friday* — Psalm 24. *Saturday* — Isa. 35. *Sunday* — John 18: 33-40.

II Introductory

For the historic background of our lesson we must look to the threatened invasion of Judah by Sennacherib, described in the preceding chapter. Terrible as would be the advance of the Assyrian host, God's people need fear no harm; the dreaded catastrophe should be averted. The God of Israel should not be defied with impunity. Though the hostile array towered thick and dense as the cedars of Lebanon, they should be hewn down and destroyed in a single night (chap. 37: 36). Jerusalem should be saved from hostile assault. And as the prophet records this striking deliverance his eye is irresistibly drawn towards that future and spiritual deliverance which every Jewish heart cherished. In the vision of the personal qualities and glorious reign of the Messiah all temporal interpositions were for the time forgotten. Sennacherib and his proud army would be utterly destroyed and for him there would be no reviving; but the stock of Jesse, the prostrate and seemingly dead stump of the Davidic royalty, was still vital, and in the fullness of time a fresh green shoot would start and grow to lofty stature. On this Son of David the plenitude of the Spirit would rest — "the Spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord." With this blessed endowment, His perception of good and evil will be quick and true, His judgments will not be governed by the outward appearance, nor will He be a respecter of persons. The oppressed poor will find in Him a righteous Judge and Defender; those too humble to plead their own cause will not fail to be dealt with in equity by Him; and the ungodly of the earth shall be smitten with "the rod of His mouth" and the wicked slain with "the breath of His lips." For all holy activities He will be girded with righteousness and faithfulness.

And to these personal qualities are added the characteristics of His kingdom — a picture more beautiful far than the golden legends of the classic age. Under the vivid symbolism of the wolf dwelling with the lamb, the leopard lying down with the kid, the calf, young lion and fatling submitting to a child's leadership, the cow and bear feeding together, the lion eating straw with the ox, the infant sporting with the asp and putting its hand "on the cockatrice' den" — the utter absence of all violence or molestation under the reign of the Coming One — we are taught what harmony and security yet await fulfillment. For as full in every cavern and inlet as the ocean is with its flowing tides, so full shall this earth yet be with the knowledge of God's holy will, and obedience to the same. In that day the Messiah shall be "the ensign" for all peoples; they shall resort to Him; and the place where He abides shall be "glorious."

III Expository

1. There shall come forth a rod out of the stem of Jesse (R. V., "a shoot out of the stock of Jesse") — after the utter destruction of the Assyrian army, as indicated in the preceding verses by the cutting down of the cedars of Lebanon. The cedar belongs to a family which, when once cut down, never sends forth suckers. Judah in her apostasy was like the hewn-down stump or root of a felled tree, but there was a feeble life yet left in it; and in the coming time, out of this Davidic root in its abject condition, a slender but promising shoot would spring. **A branch shall grow out of his roots** (R. V., "a branch out of its roots shall bear fruit"). — Even Delitzsch notices the ring of the original word for "branch" (*netzer*) in the historical fulfillment of this prophecy: "The *netzer*, at first so humble and insignificant, was a poor, despised *Nazarene*."

If the prophecy had stopped here, we might suppose the noble young Hezekiah only to have been referred to; but not even Hezekiah could fulfill the promises which follow (Doherty). — To further indicate its mean condition, the name of David, which would have suggested notions of dignity and splendor, is suppressed, and that of his father Jesse is employed, which conveys the ideas of rustic simplicity and obscurity (Henderson). — The beauty of this description is apparent if we bear in recollection that when the Messiah was born the ancient and much honored family of David had fallen into decay; that the mother of Jesus, though appertaining to that family, was poor, obscure and unknown; and that, to all appearance, the glory of the family had departed (Barnes).

2. The Spirit of the Lord shall rest upon him. — See Luke 4: 18; Col. 1: 19; 2: 9. The Spirit descended upon Jesus at His baptism and was given to Him without measure. The plenary gifts of the Holy Spirit are here catalogued in three parts, corresponding with the shaft of the seven-lighted candlestick, with its three pairs of arms, the seven lights before the throne of God (Rev. 4: 5). **Spirit of wisdom and understanding.** — "Wisdom" is the perception of the true nature of things; "understanding" is judgment. The one is theoretical, the other practical. **Counsel and might** — skill to plan, ability to execute. **Knowledge and of the fear of the Lord** — acquaintance with God's will, and a reverential anxiety to perform it perfectly. The Messiah is here described by His personal endowments, as "one possessed with the highest intellectual and moral gifts by the direct influences of the Spirit" (Alexander).

If it be asked how one who was divine in His own nature could be thus endowed by the aid of the Spirit, the answer is, that He was also to be a man descended from the honored line of David, and that as a man He might be furnished for His work by the agency of the Holy Ghost. His human nature was kept pure; His mind was made eminently wise; His heart always retained the fear and love of God, and there is no absurdity in supposing that these extraordinary endowments were to be traced to God (Barnes).

3. Make him of quick understanding in the fear of the Lord — R. V., "his delight shall be in the fear of the Lord." The Hebrew word means "scent" or "fragrance," and Delitzsch renders: "And fear of Jehovah is fragrance to Him." He explains as follows: "Just as the outward man has five senses for the material world, the inner man has also a sensorium for the spiritual world. Thus the second David scents the fear of God, and only the fear of God, as a pleasant fragrance; for the fear of God is a sacrifice of adoration continually ascending to God." In other words, Jesus would find it sweet and delightful to do the will of God. Dr. G. A. Smith (following Ewald, Cheyne and others) renders the words: "He shall draw his breath in the fear of the Lord." To inbreathe the fear of the Lord is to make such fear one's vital breath, one's very life, and is therefore an expression of complete sinlessness. **Shall not judge after the sight of his eyes.** — His senses would not mislead His judgment. Rank and wealth would not influence Him. His decisions would be absolutely just.

We, too, who sicken with the tainted breath of society, and see the characters of children about us fall away, and the hidden evil within leap to swift flame before the blasts of the world — we, too, may, by Christ's grace, "draw breath," like Him, "in the fear of the Lord." Recall some day when, leaving your close room and the smoky city, you breasted the hills of God, and into opened lungs drew deep draughts of the fresh air of heaven. What strength it gave your body, and with what a glow of happiness your mind was filled! What that is physically, Christ has made possible for us men morally. He has revealed stretches and eminences of life, where, following in His footsteps, we also shall draw for our breath the fear of God. This air is inspired up every hill of effort and on all summits of worship. In the most passion-haunted air prayer will immediately bring this atmosphere about a man, and on the wings of praise the poorest soul may rise from the miasma of temptation and sing forth her song into the azure with as clear a throat as the lark's (G. A. Smith).

4. With righteousness shall he judge the poor. — Under earthly judges the "poor," unable to bribe their oppressors, suffered injustice. Under Christ's rule this will be changed. He will not take the part of the rich in oppressing the poor; the latter shall have impartial treatment, and their oppressors shall be judged. **Reprove with equity for the meek.** — The timid, the humble, will not go to the wall under His righteous judicature. The Speaker's Commentary describes the "poor" as "those who have no means of commending themselves to the eye;" the "meek," as "those in whose mouth are no eloquent self-vindications to win the ear." **Smite the earth** — its ungodly people. **Rod of his mouth** — His sentence of condemnation. So in Revelation John beheld in his vision of the Son of man, "out of his mouth a sharp two-edged sword." His word shall be with power. **Breath of his lips shall slay the wicked.** — "The wicked," or "that wicked one," shall perish beneath His judgments.

5. Righteousness shall be the girdle, etc. — In His going forth the Messiah would be girded (His activities supported and clasped) with "righteousness," or strict accordance with the Divine will, and "faithfulness," or immovable truth in keeping promises. He would be incarnate righteousness going forth to subdue the world.

The girdle is mentioned as an essential part of Oriental dress, and that which keeps the other in proper place, and qualifies the wearer for exertion (Alexander).

6. Wolf shall dwell with the lamb. — A picture is here given in symbolic language of the peace and security which will characterize the Messiah's kingdom. Wolfish, ferocious oppressors will cease to prey upon the weak and defenseless. Delitzsch, however, interprets this whole passage literally as pointing to the reign of peace in the animal world, a restoration of Eden under the reign of Christ. **Leopard shall lie down with the kid.** — The kid is the young of the goat. Symbolically the words teach that the cruel will no longer pursue the helpless, but laying

aside their fierce passions will be the friends and companions of those whom they formerly sought to destroy. The calf and the young lion and the fatling together — a remarkable picture of the subjugation of human antipathies and propensities and the reconciliation of characters most diverse. A little child shall lead them. — Those savage traits that no man could tame shall become so docile that the weakest will be able to control them.

7, 8. The cow and the bear shall feed — an additional figure showing the coming harmony. Lion shall eat straw like the ox — implying a change of nature significantly emblematic of the change wrought by the Gospel. Sucking child shall play on the hole of the asp. — An infant shall harmlessly play where the asp (Delitzsch translates "adder") lurks and awaits its prey. The asp referred to belongs to the class whose sting is immediately and fatally poisonous. Weaned child . . . on the cockatrice' (R. V., "basilisk's") den. The basilisk was so deadly a serpent that it was supposed to poison even with its breath.

9. Shall not hurt nor destroy. — So great shall be the change in human dispositions, that all cruelty and oppression and insidious temptation and guile shall cease. All my holy mountain — Mount Zion, as typifying the seat of the church, or the kingdom of the Messiah. Earth . . . full of the knowledge of the Lord, etc. — As the waters fill the sea, in every cavern, recess, inlet, so shall the knowledge of Jehovah (knowledge of and submission to His righteous rule) flood the world, and men shall live, move, and have their being in it — a prophecy yet to be fulfilled in its true scope of meaning.

10. And in that day. — The Revised Version translates the verse as follows: "And it shall come to pass in that day that the root of Jesse, which standeth for an ensign of the people, unto him shall the nations seek; and his resting place shall be glorious." From the root of Jesse (David) shall grow up One who will draw all nations to His sway. His resting place — the church — will be the centre of glory and true blessedness.

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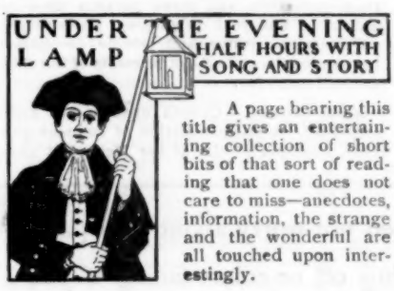

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THE CONFERENCES

MAINE CONFERENCE

Augusta District

Solon.—Things are moving harmoniously here. Rev. T. Whiteside's ministrations are greatly enjoyed. The finances are in a hopeful condition. The pulp-mill is running with full force, and the business outlook is much improved. There was an excellent attendance at the last quarterly conference. Perhaps one reason was the fact that the pastor invited the official members to take tea with him.

Bingham and *Mayfield.*—Rev. G. H. Hemus and wife spent their vacation here; but they put in a good deal of earnest work, and their labors were greatly appreciated. Recently 18 have been baptized, 13 have joined on probation, and 4 in full. Twenty-seven is the largest number present at any one class-meeting. Rev. B. V. Davis is now supplying the charge. We are hoping that the people will see their way clear to support another man. Some work has already been done in Brighton and Moscow. Four Sunday-schools are held in these towns. This is missionary ground indeed.

North Anson and *Embden.*—Rev. J. E. Clancy is securing subscriptions to lessen the debt on the parsonage. His people say he is a full-fledged beggar. He thinks baptism by sprinkling is the most impressive mode. He has doubled his list of ZION'S HERALD subscribers. Several have been recently converted. Some of these date their conviction back to the recent camp-meeting. For the first time since we came into this position we listened to a sermon by a pastor at a quarterly meeting service, Oct. 2. It was a large congregation and an excellent sermon. Mrs. Clancy is a graduate of the Farmington Normal School, and ably seconds her husband's efforts.

Skowhegan.—Rev. B. C. Wentworth has been taking an outing in the woods. Large new furnaces have been put into the church, and the bills provided for. With the modern improvements in the parsonage we now have one of the best of church properties here. The Epworth League recently gave a very fine literary and musical entertainment in the church parlors. Three papers were read upon three noted musical characters. Solos, duets, chorus and orchestra selections made up a fine program. The parlors were finely decorated. Light refreshments were served. Miss Beard, who is at the head of the Literary department, is a teacher in one of the village schools.

Fairfield.—Four have recently been baptized; others are to be soon. Two associate members of the League have recently been converted, and they are a fine re-enforcement. One is a teacher in one of the village schools and the other is a student at Waterville College. Three have recently joined on probation. Rev. O. S. Pillsbury's older son, Myron, is senior in Waterville College, and his younger son, Merton, is a student at Kent's Hill; little Grace is in the kindergarten school. Charles Fogg, one of the oldest members, and long a financial pillar in the church, is very poorly and is patiently waiting the summons to join his companion who went to her reward more than a year ago.

Waterville.—Rev. G. D. Lindsay maintains a strong grip upon the church and community. Seven have been recently baptized and 5 have joined on probation. The finances are in an excellent condition. The pastor and presiding elder are paid up to date.

While giving due attention to the Chautauqua work at Fryeburg, there has been no omission of any of the regular services. Miss Copp is still the efficient Sunday-school superintendent. The pastor is agitating the subject of much-needed repairs on the church. He is planning to follow up the Ministerial Association with special revival services.

Correction.—Mrs. Rev. C. C. Mason does not live at Haverhill, but at *Hallowell.* A. S. L.

Lewiston District

Fryeburg.—Rev. and Mrs. Wm. Bragg celebrated the tenth anniversary of their marriage, Monday, Oct. 3. An informal reception at the parsonage in the afternoon, and a supper followed by a musical and literary program at the church in the evening, marked the eventful day. Prominent among the hundred or more guests were Rev. and Mrs. Stone of Fryeburg Village, and Rev. Mr. Abbott, pastor of the Fryeburg Congregational Church and son of Rev. Dr. Lyman Abbott. Mr. Stone made interesting remarks concerning the privileges and obligations of wedded life. Mr. Abbott contributed words of approval for the Anglo-American alliance consummated ten years ago, and expressed the hope that it might prove the precursor of a broader alliance. Substantial gifts of silver money, tinware and other good things were presented.

South Conway.—Rev. A. W. Waterhouse closed his labors with this people, Oct. 9. For several weeks he has been unable, on account of ill health, to preach or do pastoral work, but was sufficiently recovered to attend service and listen to another, Sunday, Oct. 9. Though in ill health during so large a part of his stay at South Conway, his presence has been a benediction to all the people. By cheerful resignation to the will of God, he has commended the grace of God which is able to keep in sickness as well as in health. He will make his home for the present in Mechanic Falls.

Conway.—Three members have been received from probation, and three persons have been baptized. The year is passing pleasantly and successfully, pastor and people co-operating harmoniously, and all the interests of the church are well cared for.

North Conway.—Church finances are greatly improved. A fair proportion of summer guests have attended service at the Methodist church and have given material and moral aid thereto. The older daughter of the pastor, Miss Mabel, is attending the academy at Wolfboro, N. H.

Intervale.—Church and community have shown commendable loyalty to, and appreciation of, the pastor, Rev. C. A. Terhune, and his wife. The busy summer season does not afford the best possible opportunity for church work, except on Sunday, but good results are expected from the fall.

Rumford Centre.—Rev. G. B. Hannaford baptized two persons, Oct. 2. A large audience was present and greatly enjoyed the excellent sermon. In the evening, Rev. Mr. Carey, teacher of the high school at Rumford Falls, preached with acceptance to another good audience.

Harpswell.—Extra meetings conducted by the pastor have been held for two weeks. Rev. Messrs. Grovenor, Ford and Trafton assisted, and some good results followed. JUNIOR.

Portland District

Knightville.—The pastor's wife has organized a society of children called "Little Sunbeams." They meet weekly for lessons and to work for some good cause.

Pine Street, Portland.—The pastor, Rev. F. C. Rogers, has maintained his regular services through the summer. The people are getting home from their vacations slowly this year in this as well as the other city churches.

Goodwin's Mills.—There are three churches in this village which can support but one. All the pastors preach at other appointments. At our own church the congregations are large and the pastor is encouraged to look for a revival. The Sunday-school will greatly miss the teacher of the primary department—Miss Alice Hurd, recently married. Rev. C. W. Parsons, D. D., former pastor of Chestnut Street, conducted the ceremony.

Hollis.—This old church is well filled every pleasant Sabbath, most of the people coming in carriages. The young folks have organized a chorus choir led by cornet and organ.

West End, Portland.—The pastor and people are enjoying their renovated church. The vestry is to be put into condition for use at once, to accommodate the growing Sunday-school. The children have been organized into a class for the

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Pleasantdale. — This church needs the Church Aid collection at once. Will the brethren of the Conference kindly attend to this matter? Ask for a generous collection. The self-sacrifices of this people deserve recognition. E. O. T.

EAST MAINE CONFERENCE

Bangor District

Lincoln. — Rev. C. H. Johonnett seems specially adapted to this work, and is getting hold of the people. Money has been raised, and he is about to commence general repairs upon the church. He will paint outside and in, and in several respects improve the property. He contemplates revival effort when this work is completed. This is one of our finest villages; business is booming, and we hope to keep abreast with our church work.

Alton, Argyle and *West Old Town.* — Always something interesting in connection with this charge. This time it is the dedication of their beautiful little church at Alton. Meetings commenced Sept. 12 and continued three days. There were present Revs. D. B. Dow, C. L. Banghart, C. C. Whidden, W. E. Greene, S. M. Small, pastor, G. R. Moody, and E. H. Boynton. The services were well attended and interesting. The church was formally dedicated the 15th, after sufficient money had been raised to pay all indebtedness. The church stands a monument to the faith, enterprise and push of pastor and people. All seem surprised and happy.

Atkinson and *Sebec.* — The work to all appearance is going well. The pastor, Rev. W. E. Greene, is doing well. Four were received into the church on June 26, and more are to follow. Rev. J. F. Haley attended the quarterly meeting here and baptized several converts. He was much enjoyed by all. There are here a most excellent people, a benediction to any pastor.

Carmel. — A Sabbath with the pastor, Rev. M. Kearney, and his people was greatly enjoyed. A sort of old-fashioned quarterly meeting was held, with excellent congregations and a grand interest. We hope to see on this charge this year a great revival.

Dexter and *Ripley.* — Rev. O. H. Fernald, D. D., is fully persuaded it is time to "arise and build." There seems to be good prospect of a fine church in Dexter in the near future. He is holding revival meetings at Ripley, assisted by Miss Thompson, evangelist. We trust the hills and valleys of Dexter and Ripley will be made vocal with the praises of the redeemed host. Everything is moving hopefully.

Exeter and *Corinna.* — Steady and persistent work is what is needed, and Rev. E. A. Carter is the man. He is holding a series of meetings at Bassett and White neighborhoods, with increasing interest. We sincerely hope he may yet see a great outpouring of God's Spirit upon these appointments.

Orono. — Rev. C. C. Whidden has his plans laid and is getting down to solid work on this charge. He is confidently expecting great results. We feel sure he is much beloved by the community. May his hopes be more than realized!

Old Town. — The Sabbath congregations are good, and there are some signs of increasing life. We hope for better days for this charge. Rev. C. L. Banghart, the pastor, is at his post and rendering good service. Rev. John Tinling, a former pastor, attended quarterly meeting, Oct. 2, and was much enjoyed.

Bangor, Grace Church. — Rev. J. M. Frost, the pastor, is enjoying a much-needed rest in the woods near Mt. Katahdin. His pulpit has been supplied during his absence by Revs. J. F. Haley, E. H. Boynton, Arthur Lockhart, and C. C. Whidden. The social meetings have been well sustained, and we are sure the pastor will be much pleased with conditions on his return. He is much beloved, and is doing good work. We trust he will see what he most desires — a blessed revival — very soon.

Kingman and *Prentiss.* — This charge is largely what the former pastor made it. Beloved as he was by the people, the present pastor, Rev. H. E. Stetson, must reach a high standard in order to please the people. He seems to be the right man, and everything is moving pleasantly and hopefully. They are a grand people. We hope for continued prosperity.

Danforth. — Good congregations greet the pastor, Rev. I. H. W. Wharff, and good general interest prevails. He is well spoken of all over the charge. A sick relative has taken Mrs Wharff away for several weeks, and the pastor has been interrupted in his work by several things. We confidently expect a good year for pastor and people.

Forest City, Vanceboro and *Lambert Lake.* — Business has completely collapsed on this charge, but the heroism exhibited by the people is remarkable. The pastor is paid to date, or nearly so, and Vanceboro has money raised to liquidate the church debt, and expects soon to have a jubilee. The interest is increasing. The pastor, Rev. C. A. Raupach, is winning.

East Corinth and *Corinth.* — We spent a very pleasant Sabbath on this charge with the pastor, Rev. W. L. Brown. There are good congregations and a good interest. The salary is paid in full to date. Dr. Worth is a master collector as well as an excellent doctor. We meet here two grand old veterans of Methodism and the cause of Christ — Father Worth and Mother Cochoran — both in the eighties, with minds clear, hearts pure, spirits cheerful, faith strong, a benediction to their children who tenderly care for them. Corinth has not a groggery within its borders. Mr. McGregor keeps a neat and inviting and paying hotel, but absolutely no liquor. Let all the people say, "Bless the Lord!" The railroad is nearly completed. The Ministerial Association meets here, Oct. 31. A full attendance is desired.

Harmony and *Athens.* — This is an extensive field. The courage of the pastor, Rev. M. S. Preble, is equal, however, to all the demands.

Dover. — Rev. J. H. Irvine, the pastor, in the pulpit is regarded a master. His congregations are large. All the other work is kept well in hand and the tide rises.

Guilford and *Sangerville.* — Mr. Gale, the evangelist, proved a blessing to this charge. Many souls were saved and the church was quickened. Rev. D. B. Dow, the pastor, rejoices over the fruits and is faithfully looking after them.

Monson. — Business is somewhat improved, and the hopes of this mission have risen somewhat. All is moving. The pastor, Rev. H. G. Boivie, is faithful and hopeful.

Brownville and *Henderson.* — A few faithful souls and a faithful pastor may bring much to pass. Rev. E. S. Burrell is much beloved and is doing faithful and efficient work for the Master.

Patten. — The pastor, Rev. G. H. Hamilton, with several of his members, and a former pastor, Rev. A. E. Luce, are enjoying an outing in the woods hunting game. The work on the charge goes well.

Sherman. — Rev. Arthur Black has been holding special meetings two weeks, assisted by Rev. F. H. Osgood, with some results. An excellent interest prevails. He is now preaching each Sabbath at Island Falls.

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ful attention of nearly all the pastors on Bangor District. These fall months are precious for all these interests. E. H. B.

VERMONT CONFERENCE

Montpelier District

Windsor.—The first Sunday in October was a great day for this church. Twelve were baptized—eleven of them adults—13 were received into full connection, and 2 on probation. A crowded house was present; indeed, Pastor Judkins' preaching services are attended by increasingly large congregations, and the growth of this church along all lines has been most marked for the past two and one-half years. The Epworth League literary work will be under the charge of Mrs. Judkins, and will consist of a study of English novels. The Workingmen's Literary and Debating Club has resumed its interesting and helpful sessions. Pastor Judkins recently gave an address before the Junior O. A. U. M. of Vermont.

Wilder and *Norwich.*—Steadily increasing congregations and interest characterize the work at Norwich, and the revival outlook is hopeful. At Norwich, where the enterprise is but a few months old, the prospect is really remarkable, and nothing but the lack of a place prevents the immediate holding of a series of revival meetings. Pastor Fairbanks has many requests for aid in evangelistic effort, but can respond to but a few of them, as there is a great pressure of work at home.

Mechanicsville.—Revival meetings have been held here for several weeks. Rev. A. W. Ford, of Pittsfield, rendered most efficient aid for nearly or quite ten days, his stirring sermons doing a much-needed work in rousing slumbering church members and holding up a high standard of Christian living.

Landgrove.—A series of revival meetings is being held at this place under the leadership of the pastor, Rev. W. A. Evans, assisted by other preachers. At present the first-fruits of their labors are being reached.

Weston.—The attendance at the Sunday and midweek services at this place is slowly increasing, and Pastor Forrest sees some signs of hope.

Montpelier.—Rev. Andrew Gillies has been elected chaplain of the State Senate by a handsome majority. The fall series of Sunday evening lectures is now under way and large numbers of the law-makers are found in the congregations each time. The Tuesday evening class-meeting has been suspended, and special efforts are being put forth to render attractive and helpful the Thursday evening service.

Rev. Dr. Rees.—Rev. W. H. W. Rees, D. D., assistant corresponding secretary of the Freedmen's Aid and Southern Education Society, is to spend eight days in the Conference, and should receive a hearty welcome wherever he goes.

Personal.—Presiding Elder Davenport feels profoundly grateful for the many kind letters of sympathy written him. He cannot answer them all in detail, but assures the writers that they came like healing balm to hearts sore with sorrow. Mrs. Davenport is a little more comfortable at this writing, but new complications greatly retard convalescence. RETLAW.

N. E. SOUTHERN CONFERENCE

New Bedford District

Marshfield and *West Duxbury.*—The first week in October was devoted to special services in the Marshfield Church. The pastor was assisted by Rev. Joseph Cooper of Scituate, Rev. F. H. Goodwin (Baptist), of Marshfield Hills, and Rev. W. F. Manning, (Congregational), of Marshfield, all of whom rendered helpful service. The pastor, Rev. L. H. Massey, is preaching a series of Sunday sermons on the general theme, "Seeking the Kingdom of God; or, Human Life Made Easy"—the first being on the general topic, from Matt. 12: 29-31; the second, John 12: 3, "In our Expenditures;" the third, "As a Safeguard against Foolish Expenditures," Luke 15: 13-15; the fourth, "In our Use of Language," Psa. 17: 3. Others are to follow on special topics under the general theme. Some repairs are being made on the interior of the church at West Duxbury.

North Tisbury.—Sunday, Oct. 2, was a great day with this church. There was a large audience, many being attracted by the administration of baptism by immersion and the reception of members. The work has many encouragements. Rev. C. W. Ruoff is pastor.

East Bridgewater.—Rally Sunday was observed Sept. 25. The pastor, Rev. N. B. Cook, preached upon "The True Basis of Sunday-school Work." At the Sunday-school session there were appropriate exercises, with an address by Mr. W. E. Beals, of Franklin Church, Brockton. There was one seeker at the altar in the evening. Oct. 2, one was received into full membership. The Epworth League has recently purchased a McPhail piano for the vestry. The prospect for the work is very encouraging.

New Bedford, Fourth Street.—Sunday, Oct. 2, two young men of much promise were received as probationers. The late Mrs. Lydia M. Gifford left a bequest of $200 to this church, the income of which is to be used for current expenses.

League Convention.—The Epworth League Union of Fall River outdid itself in the entertainment of the seventh annual convention of the New Bedford District Epworth League, at St. Paul's Church, Fall River, Oct. 12. Dinner and supper to all delegates, visitors and friends (about 250 were served at each meal); free trolley ride (six open cars, loaded); visits to the Durfee High School, Deaconess Home, and Boys' Club; entertainment over night to all who applied; beautiful decorations; no call for collection to help pay expenses, all receipts went to the poor; a program, as the advance circular letter fittingly said, "worthy of a State or national gathering"—these were among the things in evidence that bespoke careful planning and hidden execution, and produced results that left nothing to be desired. The arrangement whereby the cabinet meeting of the First General Conference District was held at the same time and place of the convention gave the local Leagues the opportunity of hearing the New England officers. A verbatim report of the addresses would be necessary to do them justice. The program was run on schedule time, and although some speakers had to stop with a climax just in sight, it may be that what was said will remain longer in mind because each hearer had to make a personal finish and application. The evening address by Rev. Luther Freeman, of Portland, Me., president of this General Conference District, was timely, stimulating and eloquent. The report of the secretary shows 54 Senior and 21 Junior Leagues on the district, with a membership of 3,122 Seniors and 3,000 Juniors. The officers elected are: President, W. S. Davis, Fall River; vice-presidents, Marshall F. Lewis, New Bedford, Mrs. Frances Buck, Taunton, Rev. R. E. Schuh, Bourne, Miss Nellie B. Drew, Taunton; recording secretary, Miss Lida Hiller, of Acushnet; corresponding secretary, Cora F. Hackett, Fall River; superintendent Junior League, Rev. G. A. Grant, Middleboro.

Provincetown.—The invitation extended to the Conference to hold its next session with the Provincetown churches has been accepted, and the next Annual Conference will be held at the end of Cape Cod. L. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Monday, Oct. 17, the Philippine Question was discussed, Revs. W. I. Haven and G. A. Crawford taking the lead. Monday, Oct. 24, Dr. James Mudge will deliver an address upon Browning. Dr. Champness, of London, will also speak.

South District

Boston, First Church.—Rally Sunday, Sept. 25, was observed with an appropriate address in Sunday-school by Mr. H. S. Conant, field secretary of the State S. S. Association. The "Welcome Home" social filled the vestry with the church people and students of the University. Oct. 2, at a largely-attended communion service, 5 were received from probation and 6 by letter. In the after-meeting that night three men were at the altar for prayers. A Sunday-school social

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The friends of Rev. S. W. Jones will be glad to know of his wife's recovery from what seemed certain death, as the following statement indicates:

PITTSBURG, TEX., AUG. 11, '98.

Dr. D. M. BYE, Indianapolis, Ind.

This certifies that my wife, Mrs. S. W. Jones, has been afflicted for several years with something we did not know what. She gradually grew worse and took medicine all the time. In the fall of '97 she became almost helpless. Her physician informed her that she had an ovarian tumor and that an operation would have to be performed to save her life. She was badly swollen. He said the tumor was about the size of a child's head. She was sixty-one years of age and we did not think she could stand an operation, therefore we sent for her children and relatives to consult together for the best. Rev. G. R. Bryce, of Waco, being a brother of my wife, was sent for and all concluded it best not to have an operation and just wait on her and let her die in peace. January, '98, I found an advertisement in the Texas *Christian Advocate*, printed at Dallas, Tex., saying that Dr. D. M. Bye, of Indianapolis, Ind., could cure tumor by absorption. With but little hope of doing my wife any good, I wrote to Dr. Bye. He wrote me what he could do. I sent at once and procured one month's treatment. The first month's treatment did not reduce her size, but stopped all pain. The second month's treatment reduced her to almost natural size. The third month's treatment reduced her to natural size, and today she is in better health than she has been for four years. The tumor is now almost entirely gone and she suffers no inconvenience from it whatever and is able to help do the housework, go buggy-riding, and is enjoying life better than for years past, therefore we cheerfully recommend Dr. D. M. Bye to all ladies suffering with the same disease, and say to the public that we believe if it had not been for Dr. D. M. Bye, wife would today have been in her long resting place. We will cheerfully answer all questions asked us by those afflicted, by letter or otherwise. S. W. JONES.

P. S.—I am a member of the East Texas Conference and I am serving the people on Musgrave Cir. this year. We live three and one-half miles southwest of Pittsburg, Camp Co., Texas. S. W. JONES.

Persons afflicted with Cancer or Tumor may address DR. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them a book and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half tone cuts from photographs showing facts that cannot be questioned.

is arranged for, and special revival services will be held under the auspices of the Epworth League the last week in October. Rev. Thomas Champness, of England, is to preach Sunday morning, Oct. 23. Mrs. Perrin, wife of the pastor, who has been quite ill for three weeks, is slowly getting better.

Bethany Church, Roslindale. — After being closed two Sundays, the church was reopened on Oct. 16. As the outside of the church edifice was newly painted a year ago, only interior repairs were necessary this autumn. Thorough work has been done, and the effect of the new frescoing and new carpet, blending harmoniously in tint and coloring, is very pleasing. The pale green and cream tints of the walls, with ornamental bands and frieze of light brown and terra cotta, give an entirely new aspect to the auditorium. Behind the pulpit in the centre is the monogram I. H. S. in gold, and on either side an ornamental cross. Directly over this is an open Bible with gold edges and with rays of light darting from it in every direction, while in the side-panels are the Greek letters, Alpha and Omega, and above the arch the words: "The Law of the Lord is Perfect." In the morning Dean Buell preached a masterly sermon from Romans 16: 19: "I would have you wise unto that which is good." At this service the pastor, Rev. A. H. Nazarian, stated that the renovation had cost $500. He had secured $420 of that amount in good pledges, and asked the audience for the remaining $80. In five minutes the balance was raised, and the people rose and sang the doxology. Mr. H. H. Hinckley then read an expression of the church's hearty appreciation of the pastor's untiring labors as chairman of the committee of repairs and his successful raising of the money. In the evening Prof. George K. Morris, of the School of Theology, preached a powerful and thrilling discourse from the words: "Casting all your care upon Him, for He careth for you" (1 Peter 5: 7). Unstinted praise is due Mr. Nazarian and his committee for the difficult task they have so happily accomplished.

Highland Church, Mt. Bowdoin. — A series of University sermons on successive Sunday mornings began with an earnest sermon by Dr. Morris, of the School of Theology. This united church is doing successful work. Rev. Charles Tilton, pastor. U.

Worcester, Laurel St. — Last Thursday evening the people of this church remembered that it was the 25th anniversary of the marriage of Mr. and Mrs. Edward Moulton, and right royally did they take notice thereof. First, there was the presentation of an elegant sideboard, with appropriate remarks by the pastor, Rev. H. H. Paine; then supper and an entertainment followed, conducted by the young people. All this occurred at the regular meeting of the Ladies' Aid Society, of which Mrs. Moulton has been the secretary for many years. At this same meeting she was re-elected. For a long time Mr. Moulton has been a member of the choir.

Trinity. — The Bible class held its semi-annual meeting at the parsonage last week, and made Louis Ameil president. Theodore Parker is treasurer, which seems just a trifle queer in a Methodist body. Gilbert R. Holway, son of a recent pastor, was given last week a banquet lamp. Some twenty friends participated in the generous deed.

Coral St. — Last week saw the regular social meeting, with supper served by Mrs. Alpheus Walker and Mrs. Robert Pearce. The entertainment was in charge of Mrs. Charles E. Green and Miss Grace Sanderson. The usual winter's lecture course is to be given this winter. Presiding Elder Mansfield gives the first talk — on Naples, Pompeii and Herculaneum.

Zion's. — It should be mentioned here that our colored brethren have just celebrated their first half-century. They still worship in their little edifice on Exchange St., but some day they will graduate therefrom into better quarters. Pastor Taylor is a worker and a first-class all-round man. QUIS.

North District

Ashburnham. — On the evening of Sept. 28, the Epworth League gave a reception to the faculty and students of Cushing Academy. At the conclusion of the program in the auditorium all retired to the church parlors where the following committee received: Miss May Adams, president of the Epworth League, Prof. Lane of the Academy, and the pastor and his wife, Rev. and Mrs. T. E. Chandler. The church has recently enjoyed a series of special Sunday morning sermons by pastor: Sept. 11, "The Peace Jubilee;" Sept. 19, "The Hero's Reward;" Sept. 25, "Life's Golden Sunset" (this was Old Folks' day); Oct. 2, "Harvest Home Service." The Epworth League had charge of the decorations and invitations. For Old Folks' day the church was beautifully decorated with flowers and autumn leaves. About ninety aged people were invited as the special guests. For the Harvest Home service the decorations consisted of fruits, vegetables, corn, wheat, and leaves. At the conclusion of this service the pastor took his missionary collection, which more than doubled the offering of last year. At the evening service on the same day two young ladies were converted and added to the church. U.

NEW HAMPSHIRE CONFERENCE

Dover District

Epping. — A fine sidewalk, 175 feet long, has been built in front of the church, constructed of granite and brick, at a cost of $225. The church roof and tower have been covered with asphalt, greatly improving their appearance. The property is insured at an expense of $46. All bills are paid. Pastor Downs is greatly enjoying his work. He preached at Hedding camp-ground Sunday afternoons during the summer. The family, however, are sorely afflicted by the illness of their daughter from nervous prostration.

Haverhill, First Church. — A deficit of $800 extending back through several years has been cancelled by the heroic efforts of Dr. C. D. Hills. This able church has a warm place in the hearts of many. May revival fire kindle into new life!

Haverhill, Grace Church. — Rev. E. Hitchcock is back from a short vacation trip to Canada and is again hard at work. Oct. 5 he officiated at two weddings and was a guest at a third which occurred at the residence of Rev. and Mrs. C. J. Fowler. The contracting parties were Miss Martha Fowler and Mr. Andrew Woods, of Boston. The ceremony was performed by the father of the bride. Presiding Elder Rev. J. E. Robins and wife were present. The Woman's Home Missionary Society of Dover District recently held a very interesting meeting with this church.

Haverhill, Third Church. — Rev. N. D. Bigelow

[Continued on Page 1350.]

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The Sixteenth Mohonk Conference in behalf of the American Indian, Oct. 12-15, brought together past or present officers of the Indian Bureau, of the Indian Rights Association, and representatives of a dozen other organizations, the whole or a part of whose mission is the civilization and Christianization of the quarter-million of red men known as wards of the United States government.

After the general meeting for unfolding the plans of the session, the election of Hon. Philip C. Garrett as president and the appointment of committees, each gathering devoted its time to some notable theme, as family life, education literary and industrial, political conditions, or domestic environment of the Indian. These were discussed by such men and women as give weight and character to any subject — Dr. Lyman Abbott, editor of the *Outlook*, Dr. William Hayes Ward of the *Independent*, President Slocum of Colorado Springs, Simeon Gilbert, formerly editor of the *Advance*, Dr. Buckley of the *Christian Advocate*, Dr. Dunning of the *Congregationalist*, Dr. Stoddard of the *Observer*, Dr. Horr of the *Watchman*, and such experts in Indian affairs as ex-Commissioner Morgan, Gen. Whittlesey, Gen. Howard, Herbert Welch, Mrs. Quinton, Sibyl Carter, Gen. Eaton, and Ezerton Young. Senator Dawes was represented this year by a letter of regrets and many useful quotations from his opinion on matters of importance. Other guests of this meeting were Dr. Webb, Edna Dean Proctor, Mr. and Mrs. Frank Wood, Dr. Gilfillan, Mrs. Dana, Dr. Hallock, Dr. Barton, Mrs. Coe (Kate Foote) Howard Jenkins, James Talcott, J. S. Galpin, Dr. A. H. Beard, E. M. Wistar, Rev. and Mrs. Roe of Oklahoma, Dr. Wortman, Dr. Geo. Dana Boardman, Dr. J. A. Lippincott, Mrs. Isabelle Barrows, Mrs. Mead of Mt. Holyoke, and President Taylor of Vassar.

It may be pertinent to note, at my start, that the Government appropriation for Indians the current year, as reported by the secretary, Gen. Whittlesey, is $7,653,831, of which $2,656 300 is for education; both of these sums are an advance, of more than $220 000 in the one case and nearly 25,000 in the other, on 1897. When it is recalled that the first appropriation reluctantly granted for education in 1876 was but $20,000, the advance on this line, as well as the increase of pupils in the past nine years from 16,000 to 24,000, is full of encouragement. It is also to be observed that it costs $100 per annum to educate an Indian pupil against about $35 for a Boston child. The present number of Indian schools, all told, is 295, with an enrollment of 24,004 These with the benefits of the allotment policy are steadily indicating the Indian's progress towards civilization and setting at naught a sentiment unworthy of its origin, uttered in the American Scientific Association at its recent jubilee: "It is proved that the Indian is incapable of civilization and is doomed to extinction" — a saying whose chronology should date with the crude days of the republic when Henry Clay expressed a similar sentiment with the excuse of no history of educational experiment to discredit it.

Well-known abuses of the red man's rights were cited — to use Dr. Abbott's telling words, "The appointment of drunken men to see that the Indians did not drink, ignorant men to see that they are educated, and lazy men to see that they work." The causes of the confessed failure of the United States Government to manage Indian affairs Dr. Abbott believed lay in the fact that a democratic government is incompetent to exercise paternal functions, to which Dr. Ward wittily as wisely replied that the Government succeeded with wards as half its population, viz — women!

A few more of the memorable sayings of this conference may be of interest: "There is no subject on which men in Congress speak on the floor with less information and more misstatement than on the Indian question." "The eyes of the nations are on us as never before to see how we manage our domestic affairs." "The Indian knows a man when he sees him." "God puts no nation in a supreme place that will not do supreme work" (quoted from President McKinley). "Every man is better able to take care of his own interests than government is to take care of them, in the end." "We say to the Negro, 'Take care of yourself.' We must repeat it to the Indian." "The solution of the Indian question is to give the Indian liberty to go when he will, where he will, as he will; we give him all but that which makes him a man — liberty." "They are my people and I devote myself to their interests" (Annie Dawson, field-matron appointed by U. S. Government, a graduate of Hampton). "Self-control is the power to use yourself for a definite purpose." "We put the Indian on a piece of land a white man cannot cultivate, and expect him, in idleness, to grow up a good man."

It was interesting to note that the Indian question took on new aspects this session in the signs of our possible government of larger possessions acquired during this historic year, and for which many mistakes in our government of the Indian in "a century of dishonor" may have unconsciously fitted the Republic by a bitter experience. To see ourselves as others see us, is the next plain experience of the Republic, as prophesied by more than one speaker during the meeting.

After all was said, the situation seemed to be this: The system is good, its administration extraordinarily bad; the Government is competent, its appointees in a majority of cases incompetent. The Indian Bureau and the reservation both must go before the Indians are well managed. The plan to better affairs was embodied in a platform to which a resolution was added appointing a committee of seven, of whom Dr. Lyman Abbott is chairman, to prepare during the year, by aid

MECHANICS' FAIR

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Chiffonnieres will be popular as long as comfort is. Just as long as sensible persons are willing to spend $1 to relieve $5 worth of discomfort we shall continue to make chiffonnieres — the one piece of furniture which ministers to daily convenience.

Formerly we sold them only to occasional purchasers; now they go with every chamber purchase. No room is too small, no purse is too shallow, to escape this inestimable luxury. Building them in enormous quantity we have scaled the cost to a low figure.

Here is a pattern which we are selling to students in nearly a hundred colleges, schools and academies this month. It is built of oak, and although it stands within a few inches of six feet in height, it is priced at only $8 25 — just 12 cents per inch of height.

There are five spacious drawers, each with separate lock; there is a 21 inch bevelled mirror, adjustable; there are all the accompaniments of the best work — brass trimmings, stout castors, dust-proof finish, etc.

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AND PREMIUMS.---FACTORY to FAMILY

The Larkin Idea fully explained in beautiful free booklet. Free sample soap if mention this publication.

The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y

Our offer fully explained in ZION'S HERALD, Oct 5.

of specific facts, a memorial for Congress embodying the principles of this platform and setting forth the grievous wrongs now known to exist as the results of the corruption of agents, unfitness of inspectors, and general maladministration of Indian affairs.

Two noble subscriptions were made: The first of $1,510 to establish a pottery in aid of Miss Sybil Carter's work among women; the second of $1,240 to build a Lodge in Oklahoma for a training school in aid of the work of Mr. and Mrs. Roe of the Dutch Reformed Church. In all, $3 200 was raised, the rest going to other objects of Indian interest.

The meetings were held morning and evening. Every afternoon the hospitality of Mr. S niley provided carriages for the superb mountain drives that extend in all directions, giving famous views from a score of points of Mt. Wallkill and Hudson Valley and the neighboring Catskills, or boats were provided for those who preferred to row on the Lucerne-like lake from which the hotel takes its name. It was no small satisfaction to reflect that a region from which the Indian was once driven had become a permanent centre of benefit to his race, a centre of moral enthusiasm and beneficent, Christlike endeavor for his salvation; and all were agreed that the ultimate work done must be personal and self-sacrificing — that

"It takes a soul to save a soul,
Now as in the olden day,"

and it is in this spirit only that we can make the man who has been, in succession, our enemy, our exile, our ward, become our fellow-citizen.

In another column may be found the advertisement of Messrs. C. A. Smith & Co., 18 and 20 School St. This is an old and reliable house, and has always maintained an enviable reputation for keeping first-class goods. No merchant tailors in the city offer their customers a greater or more attractive variety of imported cloths for men's garments. Their aim has been to keep the best quality of goods, which are made up to order at fair prices. Mr. C. G. Beal (so well known to our Methodist people) is the general manager and principal man of the firm. He still walks the deck, "monarch of all he surveys," but at the same time is ready, in the most courteous and dignified manner, to give his personal attention to all his customers.

STARVING
in the Midst of Plenty

That's what people with poor digestion are doing every day. They have no appetite, or if they do have an appetite and eat what they require it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, sleeplessness, languor and the thousand and one symptoms of disordered

MR. JUDSON A. STANION

digestion. Mr. Judson A. Stanion, the great Church and Sunday-school worker and president Christian Endeavor Union, St. Louis, Mo., says :—

"I have had to be extremely careful what I ate. Many things were indigestible, and after a hearty dinner I could scarcely keep awake. I never have been sick in bed, but have had a great deal of inconvenience from indigestion. Since I learned of the merits of Stuart's Tablets I keep them in my desk or carry them in my pocket, and find that I can eat anything at all without discomfort. They were recommended to me by a friend who is enthusiastic in their praise. I cannot afford to be drowsy after lunch, and find these tabets, just the thing to assist digestion and keep all my faculties wide-awake." Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret. At all druggists, 50 cents a box. For book on stomach diseases, giving valuable advice, address, F. A. Stuart Co., Marshall, Mich.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or recreation. The appointments of a first class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. Turkish, Russian and Natural Sulphur Water baths. The Nauheim Treatment. Adirondack Air, SARATOGA waters. Bicycle paths, Tournaments, Entertainments, etc. Send for illustrated circular.

CHURCH REGISTER

HERALD CALENDAR

Mid-year Meeting of Vermont Conference
Board of Examination at Montpelier, Nov. 1, 2
Bangor Dist. Min. Asso. at E. Corinth, Oct. 31-Nov. 2
National City Evangelization Union, Nov. 17-20

BOSTON PREACHERS' MEETING. — Next Monday, Oct. 24, a lecture will be given by Rev. James Mudge, D. D., upon "The Poetry, Personality and Potentiality of Robert Browning."

NOTICE. — That pastors may be saved the time and expense of writing to me, and I of answering, I give herewith a list of my engagements to date: October — Pawtucket, 2-14; West Dennis, 16-28. November — Cambridge (Harvard St.), 13-25. December — Whitinsville, 4-16. January — Webster.

A. B. KENDIG.

MOTHERS' RALLY. — The fall mothers' rally of the Union Maternal Association will be held at the Melrose Highlands Congregational Church, Wednesday, Oct. 26. Sessions at 10 and 2. Interesting speakers. Basket lunch. Mothers and teachers especially invited.

Mrs. E. C. FARWELL, Sec.

WILBRAHAM ALUMNI MEETING. — The third reunion of the Boston Wesleyan Academy Association will be held on Friday evening, Oct. 28, at 6 Ashburton Place, Boston. All recent students at Wilbraham are cordially invited. An informal reception, brief speeches, and refreshments are being arranged for, but the larger part of the evening will be devoted to social intercourse. The price of tickets is $1, and they should be procured not later than Oct. 20, either of the president, Allen A. Hartwell, 12 Somerset St., Boston, or the secretary, Marion V. Herrick, 23 Wadsworth Ave., Waltham, Mass.

LEWISTON DISTRICT MINISTERIAL ASSOCIATION. — Will the brethren expecting to attend the coming session of the Association, to be held at Lisbon, Oct. 24-26, please send as early a notice as possible to Rev. H. L. Williams, Lisbon, Me. If the brother is to be accompanied by his wife, please also specify, otherwise no entertainment will be provided.

H. L. WILLIAMS.

W. F. M. S. — Framingham District Association W. F. M. S. will hold a convention at Milford, Thursday, Oct. 27. An interesting program has been arranged. Rev. Mr. Swartz, formerly of Japan, will give an address. Sessions at 10 and 2. Lunch served by Milford auxiliary. Electric cars leave South Framingham for Milford half hourly; returning, leave Fountain Square, Milford, half-hourly.

ADELAIDE A. KNIGHTS, Sec.

MID-YEAR MEETING. — At the mid-year meeting at Montpelier, Nov. 1 and 2, Dr. A. L. Cooper will address the classes on "The Importance to the Pastor of Communion with God;" Rev. J. A. Sherburn, on "The Importance to the Pastor of Communion—Harmony, Concord — with his People;" Rev. W. R. Davenport, on "Some Incidental Duties of the Pastor;" and Charles F. Partridge, on "Some Recent Tendencies in Theological Thought."

W. F. M. S. — The annual meeting of the Corporation of the New England Branch of the Woman's Foreign Missionary Society will be held in the Committee Room, 32 Bromfield St., Wednesday, Oct. 19, at 10 a. m.

A. W. PHINNEY, Rec. Sec.

SEMI-CENTENNIAL. — Mathewson St. Church, Providence, will observe services commemorative of its fiftieth anniversary October 19-23. Wednesday evening, sermon by Rev. Charles A. Crane, D. D. Thursday, 5 p. m., reception to former pastors; 6.15, supper; 7.30, reminiscence meeting, or religious camp-fire. Friday, 8 p. m., grand concert under the direction of Mr. Frank E. Streeter. Sunday, 10.45 a. m., Anniversary sermon by the pastor, Rev. Dr. S. M. Dick; 7.30 p. m., jubilee of song.

W. F. M. S. — The auxiliaries of the southern portion of Portland District W. F. M. S. will have a meeting at Eliot, Me., on Wednesday, Oct. 26. Sessions at 11 and 1.30. Basket lunch.

On Thursday, Oct. 27, a meeting of the auxiliaries of the northern portion of the district will be held at Congress St. Church, Portland. Sessions at 2 30 and 7 30. Basket lunch at 6. Miss Clara Cushman will speak at both meetings.

E. C. TURNER, Sec.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

You will not know how much good Hood's Sarsaparilla will do you until you try it. Buy a bottle today and begin to take it.

The Netherlands

There is much interest just now in the Netherlands, or lowlands of Europe, where Wilhelmina, a beloved girl of eighteen, has recently assumed the duties of a queen. She rules over a rich, well-peopled land, saved only by watchfulness and energy from being entirely flooded by the sea.

The country was, by nature, a wide morass partly protected by sand hills on the coast. This natural embankment is now further strengthened by artificial dykes. The scenery is made charming by the many tree-lined canals crossed by picturesque bridges, the solidly constructed windmills, and the flowers and trees, for the raising of which the people have become famous.

Although generally wealthy and living well, the Dutch make little display, being by nature steady and frugal. The men are usually of middle height, strong built and fair complexion. They smoke much and drink strong liquors, but intoxication is rare. The women, tall and handsome, are world-famed for their domestic virtues and scrupulous neatness. A Dutch house reaches the acme of order and completeness; it usually contains a Singer Sewing Machine, thousands of which are sold annually to the thrifty Dutch housewives. Such a one, seated at her machine, is shown in the photograph reproduced in another column.

A Sample Wick Free

We are pleased to inform our readers that arrangements have been made with the New Jersey Wick Co., Newark, N. J., by which they have agreed to mail free, to every one of our subscribers who will apply for the same, one of their "Marshall Process Wicks."

This wick is the most marvelous invention in artificial lighting since the adoption of electricity to this purpose. It will not clog or creep, and requires but little care. It is endorsed by the Standard Oil Co., the first time this immense corporation has ever given its endorsement to an outside product.

That Snappy, Pungent, Exquisite, Delicate Flavor that makes the Dressing Just Right —you get it only in

Bell's Spiced Seasoning

A DOZEN FLAVORS IN ONE.

30 Years the Favorite.

NUMBERS WANTED

The Publisher of ZION'S HERALD wishes to obtain copies of the following numbers of this paper. Any one who may have them or may know where they can be obtained will confer a favor by writing him :—

May 3, 1826; Oct. 3, 1827; Oct. 9 and 16, 1829; Aug. 27, Dec. 31, 1830; March 18, May 13, 20 and 27, June 3, 10, 17, Aug. 5 and 19, Sept. 23, Oct. 21, Nov. 25, 1831; June 8, Sept. 21, Oct. 19, 1832; March 22, June 14, 1833 (from 1829 to 1833 published in New York); Jan. 7, Aug. 26, Oct. 28, Nov. 4 and 18, 1835; July 26, 1837; Apr. 29, 1840; Feb. 17, 1841; Aug. 8, 1849.

A. S. WEED.

has been transferred from the Ohio to the New Hampshire Conference and stationed as pastor of this church. Rev. B. P. Judd has, in exchange, been transferred to Ohio.

Portsmouth. — Rev. William Warren and G. B. Chadwick have returned from a delightful trip to the Provinces.

Personals. — Rev. C. M. Howard is steadily improving in health; on pleasant days he takes a short walk of five miles for exercise.

Rev. and Mrs. A. E. Draper have recently returned from a delightful drive with their own team, journeying as far as Newfound Lake.

Rev. W. D. Malcom, one of the Vermont veterans, who has been residing in Haverhill, has returned to Vermont.

Rev. Dr. Babcock and wife are visiting their old friend, ex-Gov. Goodale, at Antrim.

The W. C. T. U., in their annual meeting, honored themselves by re-electing Miss Wendall, of Dover, as their president.

Our Church Paper. — Let the preachers push the canvass for ZION'S HERALD. No intelligent Christian can afford to be without it. Dr. Parkhurst, having served two of our best churches as pastor, understands our local needs and has the ability to supply them. The HERALD gives us the world's news, condensed and sparkling; it teaches the highest type of Christian benevolence; it is ablaze with revival fire. May Dover District lead the column in rolling up a subscription list that will astonish our good brother!

"*Our Boys*" are home from the army. Let Gov. Ramsdell issue his Thanksgiving proclamation. May the Divine Consoler comfort weeping hearts whose boys do not return.

EMERSON.

Manchester District

Manchester District has quite a large number of charges in rural neighborhoods from which the people have gone by death or removal, until the problem of support for any minister is serious. With relics of denominational prejudice remaining and leading to indifference if not antagonism to the comfortable support of the only resident pastor, and in some cases occasional neglect and even desertion of the home field by some who should be willing and constant helpers, the burdens increase as the strength decreases.

Keene. — Our people here are somewhat encouraged by the improved condition of the finances over last year's showing, but the necessity of raising at once $150 for insurance on the house of worship leads us all to wonder whether premium rates on such property cannot be safely considerably reduced. Is the Methodist Church Insurance Society feasible and safe?

Marlboro. — A handful still seconds the faithful work of Rev. D. J. Smith, who with his thoroughly devoted wife gives himself wholly to following the Lord and teaching others to do so, and despite the business depression and workers' exodus expects and receives some fruit of his labors in awakenings and conversions, as aforetime.

Winchester and *Westport.* — Death has been busy, and familiar faces have disappeared from the ranks; yet some souls claim to have entered into the covenant relation this Conference year, and the pastor, ever diligent, is hopefully expectant of more to follow during the fall campaign. Most of our pastors see the importance of immediate and earnest revival work in all our borders.

Munsonville. — The pastor is cheerfully expectant of fruit unto holiness, and we are heartily hoping for spiritual enlargement everywhere. We regret exceedingly that Mrs. Hudson does not seem to rally as had been hoped, and it is probable that her eldest little daughter will never hear. We have gracious assurance that the God of all comfort will abide with this trebly afflicted family and bring safely through "every trusting soul to a home on the evergreen shore."

It seems to be a year of trial in many pastors' households. Dr. Hall's daughter is in delicate health at Lebanon; Mrs. Pendexter, of Keene, has been quite ill, but is now convalescent; Mrs. Cairns, of Claremont, has also had a season of suffering, and there are others; but "Out of all the Lord doth bring us by His love."

Hinsdale. — Methodism here is suffering somewhat from some disabilities which are chronic, and just now two special disturbances of value appear: The opening of a Baptist church in the village which has been long closed, and the diligent work of the live pastor in calling home all strays and as many of their associates as possible, has diverted some from our church and Sunday-school; while the prospective closing of the Haile & Frost woolen factory threatens a hard winter for all operatives, who are poorly paid at best.

Chesterfield and *Spoffordville*, out on the hills, show a handful of women doing their best with the aid of one man to keep the King's business going on this old charge. A good parsonage, with large space for hay, fruit and vegetables, makes it possible for a hearty worker to live here for a time at least. The presiding elder's last visit was attended with a pleasant evening incident in the presence and assistance in the service of Rev. Mr. Sinnett, of the local Congregational church, who gratefully recognizes the aid of ZION'S HERALD, which he has taken for fifteen years and characterizes as his best religious paper.

Chesterfield has suffered a grievous affliction in the decease, on Oct. 5, of Miss Helen Aldrich, one of the excellent of the earth. She gave a horse and buggy to her pastor, for use in his work, which will materially help in the work of that charge.

Special Notice. — The apportionment to all charges for General Conference expenses is the same as for the Episcopal Fund, and whatever is not raised this year will be called for next year.

SIBREN.

Concord District

Concord, First Church. — After an absence most of the time for four months and a half, battling with disease, Rev. Elihu Snow returned to his charge, Sept. 18. It was a question at that time what he would be able to do, if anything. He has been constantly improving, however, and hopes to continue his work through the year. The church has held together remarkably well during the pastor's absence. No department has suffered loss except the senior portion of the Sunday-school, the pastor's large class being absent most of the time he was away. The finances are in a healthy condition. A little effort, now that the pastor is again in the field, will bring up all deficiency.

Penacook. — Sunday, Oct. 9, was Old People's day. Easy-chairs were brought in to give comfort to these saints of God who yet linger with us. The pastor, Rev. G. W. Farmer, preached on the path of the just that shineth more and more unto the perfect day. Some of the people declare that they never heard him do so well. The church was filled in every part. This is one of the churches where with great patience they

A Croup Cure

is what many a mother is looking for; something absolutely safe and reliable, that will disarm her terror of that dread rattling, strangling cough, so fearful to the mother, so fatal to the child. Ayer's Cherry Pectoral is a croup cure that can be relied on. Thousands say so.

MRS. W. J. DICKSON ("Stanford Eveleth") writes from Truro, N. S.:—

"That terror of mothers, the startling, croupy cough, never alarmed me so long as I had a bottle of Ayer's Cherry Pectoral in the house."

"We have used Ayer's Cherry Pectoral in our family for years. Once when our boy had a severe attack of croup, we thought that he would die. But we broke up the attack by using Ayer's Cherry Pectoral."

R. H. COX, Plaucheville, La.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

FATHER & SONS CURED OF ITCHING RASH

I had an itching rash under my chin, which kept spreading until it was all over my body. I could not sleep but was compelled to lie awake and scratch all the time. My father and two brothers were afflicted with the same thing, at the same time. We all suffered terribly for a year and a half, trying in the meantime all the remedies we could find, but received no benefit. I bought three cakes of CUTICURA SOAP and three boxes of CUTICURA (ointment) and they *cured the four of us completely.* RICH'D ANDERSON, Geneva, Utah.

SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Skin Diseases, free.

A LOCAL Disease
A Climatic Affection

Nothing but a local remedy or change of climate will cure it.

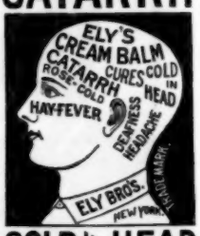
Get a well-known specific,

ELY'S CREAM BALM

It is quickly Absorbed.
Gives Relief at once.
Opens and cleanses the Nasal Passages.
Allays Inflammation.
Heals and Protects the Membrane. Restores the Senses of Taste and Smell
No Cocaine, No Mercury. No Injurious drug. Full Size 50c.; Trial Size 10c. at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

CATARRH



COLD IN HEAD

CONSUMPTION

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of CONSUMPTION, BRONCHITIS, ASTHMA, CATARRH, and all Throat and Lung Affections, also a positive and radical cure for NERVOUS DEBILITY and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send **free of charge**, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Power's Block, Rochester, N. Y.

CURE WITHOUT MEDICINE
Electropoise
L. A. BOSWORTH,
GEN'L AG'T FOR THE NEW ENGLAND STATES
36 BROMFIELD ST. ROOM 38 BOSTON, MASS.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

endure the preaching of the presiding elder. We found an excellent congregation. For the greater growth of our church in this place we need a new and more commodious house of worship. Some strangers coming to the place suppose we worship in a hired hall, and do not seem disposed to cast their lot in with us. We are able to arise and build.

An early start for Monday morning — before the sun was up. But we must get from Penacook to West Milan before 2.30 P. M. Heavy frost was on the ground. By the time we had reached Warren, passengers came on the cars shivering, saying the ground had frozen quite hard. That sounded like the approach of winter, with its zero points and snowdrifts. We are preparing to warm up and be ready to brave the elements. At Groveton the mercury has fallen to 17 degrees. We shivered at the thought of it. But when the 17 stands below zero instead of above, it will be more uncomfortable.

West Milan quarterly conference had become aware that they were to lose their faithful and hard-working pastor, Rev. Willis Holmes. The work at *Dummer* is growing so rapidly, and demands so much attention, that to work three charges is more than can be done and not let one of them suffer, and they were the suffering one. Much as they love him, they consented to his release, and gladly accept Rev. C. J. Brown, who will work this field in connection with *Stark*.

Milan and *Dummer*. — For nearly five weeks Rev. W. Holmes has held meetings in a tent in Dummer. Though some evenings have been very cool, a congregation of about two hundred gathers to listen to the Word. Sometimes a hundred have testified in a meeting. Nearly fifty have signified a desire to lead a Christian life, about half of whom give good evidence of having found the Lord. With such a work as this going on, it will not be long before we must take steps to build a house of worship here. Just what shall be done for the winter remains a question. The school-house, the only place for service, will be too small. They will devise some plan, and the work will continue to grow. There is still much country in New Hampshire that needs to be possessed for the Lord. During these meetings the pastor has had the aid of Revs. W. C. Bartlett, E. R. Perkins, C. J. Brown, A. E. Drury, Mr. Winslow of Whitefield and the presiding elder. Among the temporal improvements they have put running water into the parsonage, bringing it through a hundred rods of pipe. This is a luxury that the parsonage occupants will greatly enjoy. B.

Suffering Women

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NEWS OF THE WEEK

Wednesday, October 12

— The President arrives at Omaha; great enthusiasm manifested *en route*.

— A mountain higher than St. Elias discovered in Alaska — the highest in this country.

— The Spanish troops leave Manzanillo; our flag hoisted.

— Turkey yields to the demands of the Powers; she will evacuate Crete, but wants the terms modified so as to retain three fortified places.

— The transport "Obdam" arrives at New York from Ponce, with 305 soldiers, and five in her hold.

— In Mississippi thus far there have been 470 cases of yellow fever and 36 deaths.

Thursday, October 13

— Paris labor strike waning; 4,000 men resume work.

— The "Oregon" and "Iowa" sail for Manila.

— Grain trade booming; big export demand for wheat, corn, oats and rye.

— The President makes a speech at the Omaha Exposition, and discusses the war and its problems.

— Death, at Milton, of John M. Forbes, the well-known railroad man.

— Emperor William starts on his journey to the Holy Land.

— The hostile Pillager Indians have decided to surrender.

— The Ohio Supreme Court sends lawyers to New York to investigate the affairs of the Standard Oil Company. Mr. Rockefeller refuses to answer certain questions and to produce books.

— Sites for two camps for our troops near Havana selected.

— Desperate fight at Virden, Ill., between striking miners and a train bringing Negroes from Alabama to take their place; at least ten lives lost.

Friday, October 14

— Calvin Fairbank, a noted Abolitionist, dies at Angelica, N. Y., at the age of 82.

— Chief Samory captured; the French have at last got hold of their arch enemy in the Western Soudan.

— The Standard Oil investigation in New York comes to an end; the attorneys refuse to produce witnesses or books before the Ohio commissioners.

— The Railroad Men's Union in Paris vote in favor of a general strike.

— Senator Platt's bank at Owego, N. Y., closed because of the defalcation of Cashier Stone who has since died.

— The Illinois militia restores quiet at Virden; 14 killed; the coroner's inquest begins.

Saturday, October 15

— A plot discovered to murder Emperor William; nine Italian anarchists arrested in Alexandria.

— Warrants issued in Virden, Ill., charging three mine officials with murder.

— Subpœnas issued for the appearance of Messrs. Flagler and Wardwell, of the Standard Oil Company, before the Ohio commissioners.

— The Atlantic Transport Company's steamer "Mohegan," with 51 passengers and a ship's company of 96 on board, wrecked off the Lizard, Eng.; only 31 persons thus far saved.

— American imports of cotton goods and kerosene into China continue to increase while those of other nations decline.

— A military plot in Paris to overthrow the Republic discovered.

— The Peace Commission in Paris discusses the Cuban debt.

Monday, October 17

— Of the 147 persons on board the ill-fated "Mohegan," only 45 known to be saved; 51 bodies thus far recovered.

— An order issued to exempt from tonnage duties American vessels trading with Porto Rico.

— The Standard Oil inquiry comes to an end; the commissioners permitted to examine certain books.

— The War Investigating Commission to visit the various camps.

— The statue of Rufus Choate, the gift of Charles B. Hyde, unveiled in this city on Saturday; Joseph H. Choate, of New York, makes the address.

— The Omaha Fair financially successful; $300,000 now standing to its favor.

— An anarchist plot to assassinate King Humbert discovered.

— Outbreaks in China continue, and American missionaries demand protection.

— President McKinley present at the Peace celebration in Chicago. The University of Chicago confers upon him the degree of Doctor of Laws.

Tuesday, October 18

— Blizzard in Missouri; wires down between Kansas City and the South and West.

— Wages in Southern cotton mills reduced from 8 to 13 per cent., owing to "Northern competition."

— Professor Virchow of Berlin being entertained by Great Britain's most eminent physicians.

— The postal authorities in Washington favor a reduction of ocean postage between this country and England to two cents a half-ounce; the rate is now five cents.

— A substitute resolution on church unity adopted by the House of Deputies of the Episcopal Convention.

— Terrible railroad accident near London, Eng.; nine killed; many injured.

Boston Methodist Social Union

The first meeting of the Union for the fall occurred at the American House on Monday last. There was a goodly gathering of members. Grace was said by Rev. Mr. Lutz of the German Methodist Church, this city. After a generous collation, prayer was offered by Rev. W. A. Mason, of Epworth Church, Cambridge. Several solos were acceptably rendered by Mr. Charles W. Swain, of Brookline. In the absence of President Williams, detained by illness, Vice-president Flanders presided.

The guest of the evening was Rev. Robert McFadden, of the Central Congregational Church, Chelsea. Mr. McFadden took for his topic, "The New Altruism," and said, in part: He believed there was no book so abusable as the Bible. We have taken it and held on to the letter. There are some great sign-board passages that men may run and read, like the Sermon on the Mount, which is the true basis of a new altruism. We have come to feel that anything done for self is not a labor of love. I am my own neighbor. That which is done for me is done for the kingdom of God. He did not join in the tirade against the rich. Every age has its own problems. One age is the psychological age, one is the practical age, and statements regarded as axiomatic must stand the test of the court of public opinion. We ought to feel that anything that has been rightly done has something of eternity in it. Woe to the man whose ideal does not travel faster than his own feet! The imperfection we are passing through is the imperfection of the moment and not of the completed product. Science and nature and business will not bring in the millennium. Mr. McFadden's sociological views were clearly defined, were of an elevated and practical character, were penetrated by a clearly Christian sympathy, and were eloquently expressed.

W. P. A.

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